Price 5 Cents. Established 1878

THE NEW UNITY

Reading Room Divinity School

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 40. CHICAGO, OCTOBER 28, 1897. NEW SERIES, VOL. 5

Prepare ye in the wilderness the way of the Lord,
Make straight, in the desert, a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low;
And the crooked shall be made straight,
And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together,
For the mouth of the Lord hath spoken it.

CONTENTS.

	Page.
EDITORIAL:	
Notes	759
The Nashville Congress	760
How It Seemed to Some	762
THE NASHVILLE CONGRESS:	
Wednesday Morning Session: First paper—"Are we Outgrowing the Need of the Church," Anna Garlin Spencer,	763
Second paper—"The Relation of Religion to Industrial Progress," V. D. Simonds	765
Discussion	767
OFFICIAL PROCEEDINGS:	767
Enrollment	769
Receipts	772
THE HOME:	Page.
Helps to High Living	771
Child Life—Madge V. Knevels	771
There Was a Lady Present	771
POETRY:	
A Fall Bouquet—Rebecca Garnett	770
The Nut-Tree Babies—F. Cavazza	771
THE LIBERAL FIELD:	
The Illinois Unitarian Conference	772
Ann Arbor	772
Chicago Union of Liberal Sunday Schools	772
Ryder Memorial Chapel	773
Streator, Ill.	773

Alfred C. Clark, Publisher, 185-187 Dearborn St.
Chicago.

800 BEAUTIFUL PICTURES

A New Illuminated Edition of the Bible, so extraordinary in character, so original in conception, so artistic in its illustrations, and so luxurious in its appointments as to challenge the admiration, and win the friendship of all bible and book lovers.

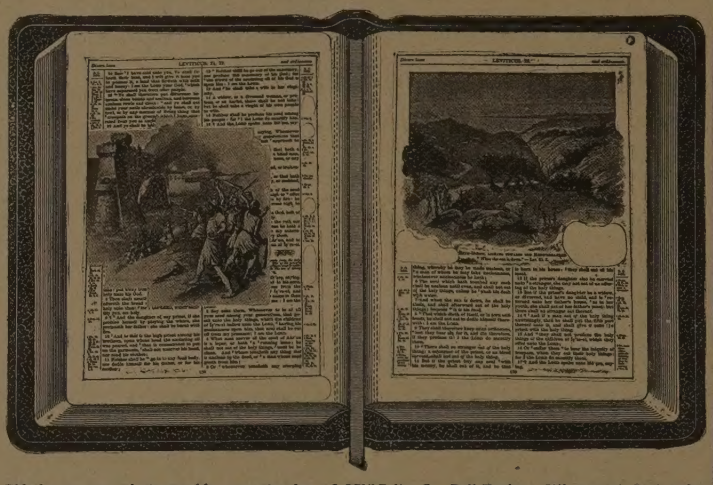
ANYBODY CAN HAVE IT! This beautiful bible, produced at enormous cost, and embellished with the work of the greatest living artists, goes fresh from the **Riverside Press of Cambridge, Mass.,** into the hands of the **AMERICAN BIBLE UNION** Under its auspices a distribution of sufficient advance copies of the new bible to advertise it and make its superiority over any bible ever published fully known, has been arranged for, and while it is in progress it will be possible for any reader of this paper to secure

A $10.00 Bible for $2.75 **A $12.50 Bible for $3.25** **A $15.00 Bible for $3.75**

DESCRIPTION OF

THE NEW BIBLE

This bible is a **genuine high art production** more elaborate, more costly, more complete and more satisfying than anything yet attempted. The **text** conforms to the **Authorized Oxford Edition,** and every proper name is accented and **self-pronounced.** There are copious **marginal references** and a **complete Concordance.** The **type** is of a peculiarly clear round face, quite as legible as that of the large Family Bible. But the **crowning glory** of this beautiful new edition is its **Eight Hundred Superb Scriptural Engravings** and its **wonderful allegorical plates in brilliant colors,** which graphically illustrate the text in the light of **modern Biblical knowledge and research,** making the most artistically perfect, as well as the most **practically desirable** edition of the Holy Scriptures ever produced in any country or in any language. These marvelously **faithful descriptive** illustrations



This is an exact photographic reproduction of STYLE No. 3. Full Turkey, Silk-sewed, Red under Gold Edges, Full Divinity Circuit. Size, when opened as above, 11½ by 20½ inches.

Regular Price, $15.00. OUR SPECIAL PRICE, $4.75
Including a year's subscription to THE NEW UNITY . . . .

Will Prove a Genuine Revelation to Bible Readers

who have grown accustomed to the conventional and too often misleading Biblical pictures hitherto in use. **Modern Research** has thrown a **flood of light** upon the people and places of Bible days; and this ripe knowledge shows forth on every page so **truthfully** embellished as to give the sacred text a **new and personal meaning.** To this branch of the work, and at enormous cost, was called the **greatest of living artists,** and it is to their intelligent conception of the work, and to their masterly skill in the portrayal of biblescenes, that the superiority of this bible over any yet produced is mainly due. Every picture is an **eloquent sermon** on the everlasting truth of Holy Writ. **Events** that have been imperfectly comprehended become invested with the **charm of living reality;** and **places** that have seemed far off are made familiar, as though we ourselves had trod the hills and valleys of Canaan with the prophets and disciples of old. It may be truthfully said that this really superb edition of the Book of Books has an important mission to perform, in **illuminating and vivifying** the Bible narrative, and giving it, as perhaps never before, **a present, living, human interest.**

Read this Remarkable Offer. It is confidently asserted that this is the most **artistically** illustrated Bible ever sold **at any price,** not excepting those which sell at from $50 to $100. It is the **only** really illustrated Bible that has complete Marginal References and a full Concordance. **It has larger type than any other Teachers' Bible.** The American Bible Union believes that it will be **universally accepted** as the **most desirable edition** for all purposes; and, as a means of **speedy introduction** to the millions of Bible readers, they have concluded an arrangement with this paper whereby we are able to supply all new subscribers to THE NEW UNITY whose subscriptions reach us before this special offer is withdrawn with a **limited number of the elegant first edition** at

LESS THAN ONE-THIRD REGULAR PRICES.

We have consented to conduct this distribution without profit to ourselves, because we believe that our truly wonderful offer will speedily add thousands to our subscription list, and at the same time lead to a wider reading and clearer understanding of the Gospel. The regular prices of this superb Bible range from $10.00 to $15.00, which prices will prevail **immediately at the close of this preliminary distribution. Instant application** will secure one of the magnificent premiums offered below; but **the delay of a day** may prevent participation in this unparalleled opportunity. Therefore **act promptly.**

US, 14. *They overtake the children of Israel*

may serve the E-gŷp´tians? For *it had been* better for us to serve the E-gŷp´tians, than that we should die in the wilderness.

13 ¶ And Mō´şeş said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp´tians whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

q 2 Chr. 20. 15, 17. Is. 41. 10, 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
r ver. 25. Deut. 1. 30; 3. 22; 20. 4.

EXACT FACSIMILE OF THE BEAUTIFUL TYPE.

HOW TO SECURE ONE OF THESE BEAUTIFUL BIBLES.

Offer No. 1 Refers to the $10.00 Bible, style 1, which comes in Silk Cloth and gold edges. All illustrations. All allegorical plates. The price, including THE NEW UNITY one year, **$3.75**
☞ **The Bible alone, $2.75.**

Offer No. 2 Is the $12.50 Bible, style 2, in Full Seal with flush gold edges. All complete and a beautiful book. The price, including THE NEW UNITY one year **$4.25**
☞ **The Bible alone, $3.25.**

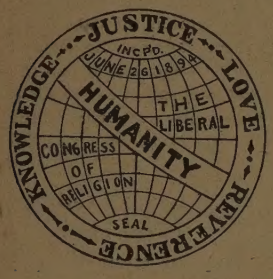
Offer No. 3 The Peerless "No. 3." A perfect gem of typographic and book-maker's art. The price, including THE NEW UNITY one year **$4.75**
☞ **The Bible alone, $3.75.**

SPECIAL CONDITIONS. All orders must be accompanied by cash in full, and complete shipping directions. Transportation charges are to be paid by purchaser. **Books are guaranteed to be exactly as represented, or money refunded upon their return.** No description can do justice to this superb production, therefore **a book of sample pages will be sent absolutely free** to all applicants. The number of Bibles at our disposal at these prices is limited, and remittances reaching us too late will be immediately refunded.
SEND FOR FREE SAMPLE PAGES TO-DAY, and address all communications to

ALFRED C. CLARK, Publisher, - 185 Dearborn Street, CHICAGO, ILL.

THE NEW UNITY

VOLUME V. THURSDAY, OCTOBER 28, 1897. NUMBER 35



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

JULIA WARD HOWE.

It was worth going to Nashville and doing much hard work, to make the acquaintance of such men as Professor Schmidt, of Cornell, and Professor Dolbear, of Tufts, and to see these men of the study and the laboratory stand shoulder to shoulder with Gladden, Sheldon, Crooker, Simonds, and other men of the pulpit, testifying to the dignity of the heart and the sanctity of the religious sentiment in man.

A line from President David Starr Jordan, of California, dated Oct. 24th, from Washington, D. C., says that he passed through Chicago the evening the delegates left for Nashville, and that he regretted very much that the fur seal conference prevented him from being president at the Nashville meeting. We will take time by the forelock, and try and see to it that he will be at the Omaha meeting next year.

This is the way the Congress impressed an Illinois granger, who, on his return home, writes: "Please add the enclosed draft of $25 to Congress funds. I send you this, for I am deeply interested in the Liberal Congress of Religion, and I am anxious to do what I can to encourage the leaders who are showing such heroism in the face of such discouragement, and hoping that their courage, wisdom and faith will never leave them."

In Nashville as elsewhere, the women commanded a hearing. The Federation of Clubs were in contemporaneous session with the Congress. The Council of Women is in session this week and the women of the South are in friendly touch with all this. They work together consciously on almost all lines of human interest except religious lines, and still in their sincere effort for culture, for art, or for literary appreciation, they build wiser than they know. They are laying the foundations of liberal thought in religion. They are making for natural religion and creating universal sympathies.

We publish this week the addresses and discussions given at the Nashville Congress at the first morning session. We propose to print from week to week, as space allows, the papers, with abstract of the discussion, in a department under the above head. Several of these papers are admirably adapted to do missionary work as pamphlets. The composition could be economically utilized in this form. Has the time come when there is faith enough in the Congress to induce a few friends to furnish the funds necessary? We will undertake to put such papers as are adapted for such purpose into pamphlet form, and keep them as printed missionaries in the work, to be sold at a nominal price of five cents a piece, or perhaps $2.50 per hundred, if funds for the purpose are provided. Perhaps some one will so appreciate the value of the papers in this number as to start such a fund. In order to avail ourselves of the "composition," we must know before the paper goes to press. About twenty-five dollars will pamphlet a paper. The Congress has a message, and it must deliver that message for a long time yet, chiefly, by means of the type, and through the mails. Who will aid us in this paper mission work?

We regret, in common with all others who have learned to know and trust him, to learn that William R. Lord, the pastor of Unity Church at St. Paul, and his good wife are to find their field of labor elsewhere. It is not often that a man carries into the pulpit so much singleness of mind, directness of aim, and frankness of spirit as Brother Lord. Wherever he goes he will do good, and wherever his field of labor may be it will lie within the boundaries of our field. He cannot get

beyond the limits of the Congress territory, or out of reach of the constituency of THE NEW UNITY. Resolutions of farewell and of compliment are easily produced, and oftentimes they do not mean much, but in this case the resolutions given below are as felicitous in the subject-matter as they are in their expression:

Resolved, That on parting with Rev. Wm. R. Lord, the corporation of Unity Church records its appreciation of his devoted services as its minister during the last three years, and the hope that the future holds for him many more years of health, and consequently of usefulness and happiness in the noble calling of liberal minister. It bears witness to his devotion to the highest ideals of religion; his zeal in spreading the gospel of love to God and love to man; his philanthropy, showing privately in good works, publicly in advancing social reforms; his patriotism, as a citizen devoted to education, to political purity, to the honor and welfare of the nation.

Mr. Lord has been a religious influence far beyond the limits of his own congregation, through activities comprehending both Minneapolis and St. Paul, through the Minnesota conference of our churches, and by his missionary spirit and labors. He has the special gratitude of this church for his work as superintendent of its Sunday-school, and of the liberal churches of both cities for originating the valuable organization known as the Liberal Sunday-School Union.

The church also records its affection for Mrs. Lord, who by Christian graces, refinement and culture, has augmented the pastoral office with a spiritual ministry all her own.

Last summer there was issued from Minneapolis a criticism of the corrupt methods of an American Book Trust, second only in importance to the exposures of Mr. Lloyd in "Wealth against Commonwealth." President Gates of Grinnell College, issued an indictment of the American Book Company, one consequence of which was the institution of three different suits for one hundred thousand dollars damages. The more striking and immediate consequence of the issue of this pamphlet, was an injunction taken out by the American Book Company to restrain the publication of a second edition, on the ground of the first edition's having seriously injured their business. Judge Elliott denied the motion for injunction, and delivered an admirable and remarkable defense of the liberty of the press, appealing to the Minnesota State Constitution and the accepted English and American interpretations of common law. This deliverance of Judge Elliott's is one which must inevitably benefit every newspaper in the United States which desires to publish the contemporary facts of life without fear of incessant suits for libel. Despite the fact that the newspapers of the United States were all benefited by this decision, no paper outside of Minneapolis has given the matter the least attention, although full reports were offered to the Associated Press. In the Minneapolis *Journal* of May 21st, which contained Judge Elliott's decision in full, was the following editorial:

Judge Elliott's decision . . . . in the injunction suit of the American Book Company against the Kingdom Publishing Company, is an interesting statement of the doctrine of the freedom of the press and reasserts in a forcible manner the principle that the freedom of the press shall not be restricted although the press may be held responsible for the use it makes of that freedom. The big book trust has tried to suppress and prevent the publication of a pamphlet written by President Gates, of Grinnell College, attacking the methods of that concern, but the court has declared, as every one knew it must declare, that the right to denounce what the writer and publisher believes to be gross abuses cannot be denied and that the remedy lies in prosecution for damages if they can be shown, and the charges made against the accused cannot be substantiated. It is not to be wondered at that the school book trust should object to the publication of President Gates' book, but the time is past when the authority of the state can be invoked to prevent the utterance of such criticism.

It seems fair to ask of the newspapers of Chicago and the Northwest why they have not only failed to utilize this great defense of their liberty, but have actually suppressed information thrust upon them, as one of the most reputable Chicago dailies did. Ever since the newspaper has become a factor in modern life, the liberty of the people has been intimately involved in the freedom of the press. The more far-sighted Americans have long since been suspicious of the metropolitan dailies, but most people still cling to the hope that the newspapers in smaller cities are incorruptible. There is an opportunity opened by this decision of Judge Elliott's, the subsequent suits which have been instituted by the American Book Company, and the fearless agitation of President Gates for the American press to defend its own rights as well as the rights of the people. Are we possessed of what the Germans, in a particular case, have called a "reptile press," or is there still honor and independence in the newspaper world?

The Nashville Congress.

The Fourth Annual Meeting of the Liberal Congress of Religion has become a matter of history.

It has been the duty and the privilege of the editor of THE NEW UNITY to have had to do with many religious gatherings. For twenty-five years he has been a maker of programs and a giver of announcements, and now that it is all over with, he ventures to say in the calm, sober, second thought, that never did he have to do with a venture so audacious as this, and never was a venture of the kind more justified by the amount of new ground broken, fresh minds reached, curiosity awakened, and discussion stimulated. Having lived through the six months' attempt to drive spiritual and material exhibits abreast in the Columbian Quadro-Centennial, we knew what to expect in that direction. The distractions were, of course, great. The Exposition was at its height, coming in with the latest novelties and under the stimulus of manifest success. The Congress spanned West Virginia Day, Vermont Day, Alabama Day and the Children's Day, each with its special attractions of bands and banners,

cavalry and cannonry. Notwithstanding this and further difficulty, caused by an inadequate place of meeting, the auditorium at which the morning sessions were announced proved altogether too much of a highway—it was a thoroughfare for the public. The Assembly Room of the Knoxville Building would have been an admirable room were it not for the broad stairway that led to the exhibit rooms below and the attractive roof-gardens on either side, which were capital observatories to watch the military manœuvers, these oftentimes let in many noises upon the deliberations.

Many of these difficulties would have been avoided if we had ignored the fair grounds altogether, and held all the meetings down town in the Jewish synagogue, but in that case, as things were organized at Nashville, we would have lost the publicity and interest secured through the contact with the Exposition. But notwithstanding all this the program was in the main carried through with sustained interest and enthusiasm. The attendance, while never great, was also never so small as to lack intelligence, wide geographical range, and great diversity of religious opinions, which go to make an inspiring audience.

The program covered six days, twelve sessions, and some thirty-two different voices were heard, as will be seen by referring to the official report. Considering the distances, and the long-armed range of the work, there were notably few disappointments. Only seven of the names printed failed to appear, and in nearly every particular the missing places were made good. Sickness or accident prevented the appearance of Mr. Powell, Professor Zueblin, Mrs. Bartlett Crane, and Governor Hoyt, but these disappointments were balanced by the glad surprises brought to us by Miss Farmer, Miss Susan B. Anthony, Mrs. Ford, of Omaha, Mr. Ullman, of Birmingham, Ala., and others. It was emphatically a ground-breaking, a seed-sowing occasion. The utterances were high, and the tone earnest, and the cordiality and fellowship of those taking part was simply delightful. In going to Nashville we knew we were going on what in many respects might be considered alien ground. The clergy were organized against us from the start, their organization and one other body alone having deliberately *Resolved* a "cold shoulder" to the congress before it was convened. Some indication of the active interest (?) of the Nashville ministers during and immediately following the congress will be noticed elsewhere; but notwithstanding this attitude of the clergy the three daily newspapers of the city of Nashville gave extended, and so far as the reporters were able, just, as well as generous reports of our meetings, the reports often reaching two or three columns in length, while the Associated Press dispatches carried six hundred words a day of our proceedings to all the leading papers of the land, and to some beyond the waters.

There was not wanting evidence that there was a large lay element not in accord with the sentiment of the Nashville preachers. The secretary of the congress, the evening before his departure, was called upon by two of the prominent judges of the state of Tennessee. They came to assure him that the bench and bar of Tennessee were liberal, that many of them had ceased to wait upon the ministrations of the pulpit, because, as one of them said, "the preachers give us no fodder upon which we can feed." A lady parishioner of one of the protesting pastors reported to the secretary that she could not refrain from writing her minister that had he attended the meetings he would not have penned his estimate, while solitary souls from Alabama, Georgia, and other Southern states gave tender and oftentimes tearful testimony of their joy at the dawn of a better day for religion, a day of broader sympathies, of wider charity, of diviner trust.

To those who are ever calling for tangible results the Nashville Congress will be very unsatisfactory. It is not likely that the statistician can ever gather up much of an exhibit of the results, but that the South-land has been more stirred with the spirit of prophesy in religion, that the conventional and the empirical in the church has been challenged, that the spirit of science and of scholarship has been encouraged immensely by this meeting no one can doubt. It may take another decade, possibly a quarter of a century before the opportunity comes again, but when it comes, the next Congress will find a modified atmosphere. Indeed, could we return to Nashville next week and begin where we left off, we would find the city aroused to a surprising extent.

One thing is pleasant to remember, we leave behind us no harsh words, no sharp retorts, no theological bickerings, even our critics grew to speak respectfully, even appreciatively of the purpose and temper of the Congress. Ridicule gave way to argument and the argument mellowed into pity at the last.

Next year the Congress will find more friends to rally at Omaha. We will be surprised if this Nashville meeting will not modify the distrust of many friends, and remove some of the fears in the minds of those who were alarmed lest a good thing might suffer from the unwisdom of those who would serve the good thought; but surely they will begin to see that there is an inevitableness in the mission of the Congress. It did not spring into being from the idiosyncrasies of a few and it cannot be thwarted by the idiosyncrasies of the many. The time is ripe for a synthetic movement in religion because the times are sick with the analytic, dogmatic, sectarian elaborations of the modern churches.

Now for Omaha with still broader plans, more generous support, more earnest spirit!

How It Seemed to Some.

"O wad some pow'r the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us
And foolish notion:
What airs in dress an' gait wad lea'e us,
And ev'n devotion!"

But whatever good the Liberal Congress of Religion may hope to achieve, and however valuable it may be regarded as a means of promoting truth by the various religionists and irreligionists who take part in it, there is one thing patent to all who watch the progress of such movements, and that is that it is in spirit and purpose hostile to the Christian religion.

. . . . . .

The Congress of Religions at Chicago was essentially hurtful to the Christian church, and representatives of heathen religions went back from that congress to Japan and India to declare that Christians in America were tiring of their religion, and were seeking a better religion. A fundamental principle of the Christian religion is that there is no salvation except in Christ and by his atonement, and a liberal congress which brings all kinds of religions together to antagonize this principle cannot be friendly to Christianity, which can make no compromise without surrendering its essential faith and hope.—*Editorial in the Nashville Banner, October 22d.*

Of all the evils which have been inflicted upon us during our great Centennial Exposition, of all the dangers which threaten the foundations of our ethical and religious systems, this congress is the worst, by reason of its learning and respectability, and by reason of the distinguished names and personages who represent it.

. . . . . .

Now, I appeal to the Christians of Nashville and of the whole country for prayer to God to avert the calamity which has been inflicted upon us. It would be a good thing if we could clothe ourselves in sackcloth and ashes and set apart a day of fasting and prayer—a day of humiliation before God—for recovery from the sins of this congress which, by our sanction, we have encouraged to open its batteries of infidelity upon us. The God of Abraham and Isaac and Jacob, the God and Father of our Lord Jesus Christ, still lives; and in the hearts of his true children he still lives in this city and country. He will hear our prayers and forgive our sins, and "revive us again" by His presence in the person of the Holy Spirit. I am the least of all the saints, the most unworthy among the ministry, but I dare raise my voice in protest against this greatest menace to our religion, and to plead with Christians to betake themselves in this emergency to the greatest refuge of souls and of our country—prayer to God for safety.—*George A. Lofton, Pastor of the Baptist Church, Nashville, Tenn., in the Banner of Oct. 23.*

Of the Congress of Religions he spoke as a heterogeneous conglomerate of contradictions, agreeing to disagree. He compared it to a menagerie of all animals together on peaceable terms, the teachings of which were that light and darkness were the same thing, and God and the devil stand together upon the same platform. He said Christianity, Mahommedanism, paganism, science, philosophy, and all creeds were represented in it, and every fundamental truth of the gospel was denied. The one ground upon which the members of the congress agreed was that self-righteousness was the essential to salvation, considering heaven and hell what the individual makes them, and resurrection, regeneration, and other beliefs of Christianity absurd.—*From the Nashville American's Report of Dr. Lofton's Sermon on Old-Time Religion, October 24th.*

For what is liberalism but the exaggeration of a tendency which must ever appear in the life of man—the force which sweeps away from the past out into an unexplored region, hoping to bring back new light upon the old problems?

If new truth is discovered it must be incorporated into the body of truth which is our inheritance from the past; and if error be mingled therewith, it were far better that it should come forth and fight in the clear light of day than to hide away and fester in secret.

There is a doubt which looks downward, refusing to consider anything as worth its while until proven by chemical analysis; a sort of near-sightedness which calls itself scientific, and eventuates in cold, blatant, scornful agnosticism that fears not God nor regards man. But there is another sort of doubt which is characteristic of the earnest men of our day—a doubt which feels its weakness and longs for faith; a doubt that is sad, restless, and despairing.

I do not know what the church is to do with the first—with this materialistic spirit—but to fight it with all her heart and soul. But with the other sort of doubt, I do not see how she can deal in any other way than with the utmost gentleness and forbearance, looking upon it as the working of the divine spirit, a Macedonian cry across the waters and the night.—*From the Nashville American's Report of the Sermon of Rev. A. W. Cheatham, Pastor of the Church of the Holy Trinity (Episcopalian), October 24th.*

The Congress of Liberal Religions, which has just spent a whole week in trying to enlighten the people of this benighted section, is based upon the assumption that God uses every sort of teaching in the regeneration and uplifting of the human soul. It would have us believe that the gospel of Jesus Christ is no more a divine instrument for the spiritual redemption of our race than any one of the pagan religions. Hence we see upon the platform of that Liberal Congress men professing to be Christians and extending the hand of fraternity to other men who repudiate Christianity, and who are doing their utmost to retard its progress.

Such a conglomeration of conflicting elements as are represented in that Liberal Congress, makes a spectacle which excites only the commiseration of men who are blessed with common-sense. The entire programme of performances, from the inaugural sermon to the closing prayer, demonstrated the truth of what I said about it more than a month ago: "It is a variegated combination whose only purpose is to antagonize all that is most fundamental and vital in the Christian religion."

. . . . . .

All about us are men and women who are quenching the spirit every day. There are some with whom the struggle is over, some who have resisted until God said, "Let them alone." The spirit will strive with them no more. They are given over to hardness of heart and reprobacy of mind, to believe the lies which they have preferred to the truth of God. They have wandered in the gross darkness which they loved better than light until they have passed the boundary of hope.

. . . . . .

I am constrained to believe that this is the condition of the men who are responsible for the "Congress of Liberal Religions," and who are using that organization to promote every form of unchristian belief. Men quench the holy Spirit by resisting the truth, "the truth as it is in Christ Jesus." The religious teacher who says that there is any other name under heaven whereby men may be saved is an ememy of the truth of God. These teachers of the Liberal Congress utterly repudiate the idea that Jesus Christ is the only Saviour."—*From the Nashville American's report of Dr. J. B. Hawthorne's sermon at the First Baptist Church, October 24.*

One has but to attend these gatherings or read their utterances to learn the proposed compromises which are hurtful and ruinous. Any system of faith which denies the headship of Adam and the unity of the races, universal human depravity, the inspiration of the Old and New Testament scriptures, the divinity of Christ or his vicarious atonement is of hellish origin and should not be encouraged by Christian people. The devil, through his organizers, reached his zenith at the World's Fair in that "Parliament of Religions." In this conglomerated mess and mass of so-called religionists the holy religion of the Bible was placed on a level with all forms of idolatrous worship, and the name of God placed beside that of Mohammed. The children of this mother of heresies have been meeting recently in Nashville, among them the Theosophists and the Liberal Congress of Religions, greeted by words of welcome from leading officials and citizens.

. . . . . .

These modern reformers make the law of society and not the law of God their standard. Their false systems of religion foster pride and not humility, self-conceit and not self-distrust, weaves out its own gaudy righteousness and rejects the seamless robe of Jesus—submits to no self-denial, but wallows in self-indulgence.—*From the Nashville American's report of Rev. William T. Feazill's sermon at the Centennial Baptist Church, October 24.*

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine wheron brood the external sanctities that are revealed through Knowledge, Justice, Love and Reverence.

Are We Outgrowing the Need of the Church?

THE FIRST PAPER OF WEDNESDAY MORNING BY REV. ANNA GARLIN SPENCER, DELEGATE FROM THE FREE RELIGIOUS ASSOCIATION.

The church, considered as a unit, is the organized expression of man's religious sentiment. Strip it of all foreign powers and attendant aids and we find that in it which in last analysis differentiates it from all other social influences. It is not now, as of old, the controlling power in all the higher concerns of life, but rather one of many moral masters of the world. It has one specialty of teaching, one only which it does not share with other social influences, viz.: the translation of philosophy into worship, and ethics into personal character, in a sense different from that which either the home or the school attains. On its ideal side the church is humanity's vision of the perfect put into pictured form; on its practical side it is humanity's drill-master in the culture of the individual will toward right living. In a word, the church is man's attempt to make the divine manifest in and to the human.

To-day we are to consider whether or not man is outgrowing the church as an institution. All believe that the higher sentiments out of which the church has grown will persist and increase and seek ever some form of expression. But art, literature, science, philanthropy, the home, the school and nature seem now to many all-sufficient temples. No one can deny the vast decrease in church membership and church attendance during the last thirty years among good and cultured people, and almost in exact proportion to the growth of rationalism. And there are not wanting those who declare that the church, even in its more rationalized and spiritualized forms, is but a half-way house from superstition's altar to the free air of natural and personal aspiration, in which each one is his own priest, and needs no company in worship or in general moral endeavor.

Some of these still go to church for the sake of "example;" others act out their true feeling without fear or ostentation, believing that all will some time feed their moral enthusiasm and spiritual sense as they themselves now do with fruits plucked from the tree of life at first hand by independent selection, rather than as the church-goer does from even so "liberal" a table spread by the saints, sages and seers of the world.

Granted that there are those of such self-centred purpose, rounded culture and balance of powers that they can get all the Church has to give without her mediation — How is it with the average men and women?

The Church must stand or fall, according to the divine law of highest utility. If to the many, as to the few, the Church has naught to give the individual cannot as fully or easily get for himself then is the Church doomed.

If on the other hand the Church supplies a common human need better than any other instrumentality can do, her permanence is secured, so long as general present conditions continue.

What then, we ask, are the prevailing influences of our time in thought and in affairs? What, if any, faults of human character are engendered by these influences and what mental deficiencies or perversions often result from them? And has the Church any special corrective for such faults, deficiencies or perversions?

1st. The first distinctive element of our modern life is the development of science, which, speaking broadly, gives the mental tendency to view all Nature and human life as a *process*. All in this presence admit that our minds have been thus fixed during the latter part of this fast-going century, for the noblest and richest of uses, upon Nature and life as a developing order. One could not enumerate one-half the debt we owe this new gift — to the intelligence of man,—the discovery that inviolate law, and not caprice of despotic will, rules the universe. It has created a zeal for searching out facts and learning their inter-relations and the laws governing their phenomena which is correcting our old childish and often harmful guess work of the Schools. It has given all sane and enlightened minds a feeling of security respecting the conduct of all physical, yes, and of all moral affairs, unknown before to any save intellectual geniuses. It has given a general confidence in the conduct of the universe which is foundation for a better popular religion than the world has yet known. The agnostic inferences from science have, however, chilled and hardened many natures. The attention of many has been so fixed upon the Process of Development that the informing Spirit within the Process has suffered eclipse, and they have forgotten that the life of a single human being is a testimony to a divine life vaster and more awful as well as sweeter and more close to the heart than is any method by which all human beings grow. The heart of humanity yearns to feel the source of Being close and warm enough to love, and the day in which science has dwarfed the individual to make more gigantic the type and class has undoubtedly clouded the average conception of personality both in respect to man and in relation to the source of all that is.

The word of religion is forever "I" and "thou" —I, the conscious person on earth; thou above, the Father of Spirits. Religion must die unless we can still keep trust in something within the universal powers which can feel and respond to our feeling. And faith for the weak, the sinful, the incomplete of our kind, faith that they themselves should some time find and make a better and stronger existence, this, too, must die unless it is linked to some form of belief in an immortal sonship to an eternal fatherhood. To-day many wise and good men and women have lost "the great companion in the heavens," and have lost faith also in personal redemption of the weak and wayward. These can hope for the rose, hope gloriously, but have no trust for the wicked, individual life. They can tell you what to do for the elevation of humanity on general lines, but have no power to fiber weak wills, their own or another's, upon the everlasting strength, in such fashion that

the single life may climb to moral safety. Not so have the trustful and believing souls of all time felt and taught. He who can say with Jesus, "I and my father are one," though sin and sorrow at times make life all one quivering pain, can find some covert in the storm. He who dares consciously lean upon some supreme love at the heart of things, he, though life and aspiration be at odds, though darkness and mystery shut out truth's sun, though justice seem asleep and right itself want proving, he can still trust and wait for surer messages of light.

And to these believing and trustful souls the world of sin and wretchedness and ignorance and weakness turn as to no other. To them the bereaved appeal for firmer faith that love will give its own. Upon them the restless and bewildered lean for direction. They bear the sorrows of the world, and by their ministry the weaker souls find their way. These have ever been the inner circle of the church. If the church goes, these may remain, but they will lose their home. Of course, if it is not true, in any sense of any words, that the eternal heart of things is love which can be felt, all these who testify of the conscious life of God in the soul of man are wrong, and we have chosen truth, no matter where it leads us, rather than the most consoling of lies. But I assume here what I believe is always experienced rather than proved, that there is that in the universe from which this religious trust of which I speak may consciously, does actually, draw its life. There is that in the universe, however we name or describe it, by which, through the experience of mankind everywhere, these prophets of the soul have been justified. If this be not so, then is deceit ingrained at the core of our being, and a lie feeds the soul to a strength of purpose and of attainment greater than all else man's experience has given, and that seems improbable.

If, then, the prophet of the soul who proclaimed the God within testifies of that which really is to him who rightly sees, then the church, which is the organized expression of this religious sentiment, rests upon the greatest, the most interior fact of human life. And if worship was ever the highest altitude of the soul it is so yet. If conscious, glad, trustful relationship with the universal and eternal was ever a real experience of the human soul, it must forever be the richest endowment of our nature.

And looking abroad to-day, we see no influence in modern life which places its emphasis on this altitude and endowment as does the church. The fact that we are learning so much of the phenomena of life only increases our need of that affirmation of the sacredness of the life itself which the church has ever made.

We need, as the people of no other time have needed, to rest our eyes, wearied with details of process, upon "the Central Peace, subsisting of the heart of endless agitation." We need to soothe our hearts, shocked as we have been with a new sense of our own helplessness and little worth, in the infinity which surrounds us with a feeling of nearness to the One in All.

2nd. The second distinctive element of our modern life is the specialization of thought and action, and the tendency this specialization gives to view life from one point only. Not only has machinery taken away from the individual manual laborer the power to make a completed article, and therefore the power to fully conceive his work as a whole, but the increase of knowledge and the growing demand for thorough mastery of one's own specialty has taken from most professional workers the power of being general and inclusive in their study and effort. The mechanical worker has often but two or three motions of the arm and fingers to practice through long years of life. How can he help feeling himself only a "hand," merely a part of the world's machinery? The "literary hack," the doctor and lawyer, each with his own small specialty in his great profession, must be ever alert in his own narrow line. How can he help growing to see, if he is a "lung doctor," all the world consumptive? if he is a criminal lawyer, all the world vicious? if he is a news-gatherer, all the world a tale-monger?

Surely there is but one way in which this specializing tendency of our work shall have its "pound of flesh," without taking from us also our "blood of life." It is by an influence surrounding us, close and constant, which shall summon the unity of our own natures to self-assertion, which shall show us our likeness to the central unity of being, in personal relation rather than in mechanical adjustment. Somehow, by educational forces appealing to the common imagination and accessible to the common condition, we must offset the dwarfing of the Person, in which the specializing tendencies of our time results, or the old appeal to man as a unit of moral force will lose its power. The word of religion on its practical side of the culture of the will toward right-living rests, at last, upon the power of the individual life. And I know of no influence in society which, in spite of its follies and its shams, calls so proudly from "the top of souls to souls," as does the church. I know of no word said anywhere which so arouses and confirms the feeling of wholeness in man as does its word of worship and aspiration.

Most of the time of all of us is spent in serving as a link only in the vast mechanism of social demand and supply. It is worth something to us to be appealed to as a distinct personality, one day at least, in every week. Personalizing the soul of all that is as religious word must ever do, man finds his own conscious individuality gather form from out the fragmentary activities of his daily life. Granted that the few who work on the heights of intellectual and moral effort never lose themselves in their work, the toiling multitude on the flats of effort need some uplift to find the ideal in their own lives and in the universe, and many get this uplift best and most quickly from "the chanting choir which trances the heart," from "the spirit" of worship which "bestrides the kneeling host."

3rd. The third distinctive element of our modern civilization is its industrial organization and the tendency which this gives to fix practical and immediate efficiency as the sole standard in ethics. No doubt the industrial organization of society is a long step upward from the military. Yet one supremely noble thing that military organization did give, viz.: the hero-worship and ideal-worship, which inspires miscalculating, enthusiastic devotion. And unless we can keep alive some new form that spirit which dies gladly for a beloved dream, the glory has faded out of life. The martyr thrill is the

throb of that infinite purpose which through growing pains achieves new growths, without it he shall not "nerve heroic boys to hazard all in freedom's cause." Our wise modern ways of balancing greater and lesser evils, of calculating to a dot before we move just the safe and judicious step for to-day's advance, our mercantile bargainings in ethics, our business-like methods in reform, these all are well in their way. They correct the fanatic blunderings, they chasten the partizan fury. But that which makes all things new once more in a fresh effort toward human perfection is not born of such nice distinctions of such compromising half-moves. The revolt of the soul against all that narrow mass that pollutes the passionate striving for the absolute right, the perfect *good;* these are what give vital strength to all ethical movements, and in some way the channels of social influence must be filled in our time or in all others with this old abandon of ethical passion if moral force sufficient for moral growth is to be generated.

The church in the past has not nourished this ethical passion in the masses of mankind. Religion has only just learned that it is wedded fast to ethics, and is only now applying itself with consistency and vigor to the development of personal character. It is learning that its mission is not only to hold the individual life to the accepted standard of right, but also to stimulate devotion to the dawning moral ideal of to-morrow. To-day the great need in Social Reform is for a twofold deliverance at some altar of the Ideal: deliverance, on the one side, from the chill of cynicism and a too calculating judgment in moral effort; deliverance, on the other side, from the hardening and narrowing of ethical specialization.

What shall better work that deliverance than religion's own daring word, "Be ye also perfect?" At the church's altar the sensitive spirit should catch such glimpses of a perfected personal life and of a perfected social order that from henceforth he shall serve only this highest in holiest fashion.

> Seeing only the fiery thread
> Leading over immortal ground
> (Walled with mortal terror round),
> To the aim which him allures,
> And the sweet heaven his deed secures.

If the church can supply the three needs of one modern life we have indicated, then is it here with us to stay for many generations.

But if the church, as a unit of social influence is to stay, much of the present church organization must go, and quickly, to give it "room to burgeon out its powers." If the church is to be strengthened as a whole to regain its proper place of commanding influence, then there must be fewer individual churches to the square mile and fewer sect-denominations to the religious territory.

The accessories of the church must also change—they are changing almost past recognition.

But unless the root elements of human nature shall be themselves permanently changed, the Aspiration and Ethical Passion of Mankind will kneel at some altar and voice themselves in some heart-name for the Infinite in some sort of a church.

I catch a vision of the World's Temple of Religion that is to be. It is a Temple of Religion universal and eternal; religion not cumbered with form of creed which perishes in the making. It is a Temple of all faiths—not bound to race, or clime, or age. Its majestic walls rise out of the market-place like purple mountains from a sandy plain. It is a cave to think in, open day and night to him who, in a still place apart, would contemplate truth, would see the face of the Eternal. It is a refuge from temptation, open day and night to the wandering and homeless who would be shielded from the evil influences without and be still to hear the "miriad challenges to right." It is a place of beauty, soothing eyes tired by the sordid and common with its portraiture of all the best in nature and in human life.

It is a place of quiet; hour after hour its vast spaces bathe the sore vexed noise and confusion with silence like that of forest depths. It is a place of music; ever and again the organ swells and all noble instruments bring messages of harmony, and pure notes carry upward hymns of praise and trust, of yearning and rapture in which is no word of dogma or exclusion. It is a place of perfect freedom. He enters who will and findeth no metes or bounds. Like sky and ocean the influence is for him who feels. And in the vast stretch of aisle and arch one doth not jostle his neighbor, and a city free may throng there and together worship if they will.

It is a place of perfect fraternity; each findeth in his own language the jewels of his ancestral faith, strung on the chord of human sympathy and love, into its stately ritual. It is a place of welcome reverence in which no man dare intrude his little mood of argument or opinion. It is a place of poetic daring, in which each human heart may will its own trust and lead the way to the heights of common feeling.

Ah, who shall lay foundation-stone for this, humanity's fit temple for the Most High and most beautiful?

Each humble soul who bids choice "Ideal wait there to invite him while he climbs."

The Relation of Religious to Industrial Progress.

THE SECOND PAPER OF WEDNESDAY MORNING, BY REV. W. D. SIMONDS, OF MADISON, WIS., DELEGATE FROM THE WISCONSIN CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES. — STENOGRAPHICALLY REPORTED BY MISS MINNIE BURROUGHS.

Modern scholars among other things have revealed to us a singular custom of the old Egyptians. It appears that at certain of their feasts they were accustomed to place a skeleton at the table that that ghastly guest might remain with them through the festivities of the day or hour. Our scholars do not quite agree as to the meaning of this strange custom. Some have interpreted it to mean the extreme of cynicism, saying, "To-morrow we die; let us eat, drink and be merry." Others have announced its true meaning to be the most intense moral earnestness: "The time is short; let us work with might and main." It is in this latter spirit that I would speak to you upon the relation of religious to industrial progress. You will not agree with all that I say. You will dissent from some of the opinions advanced. I shall not merely express your own thought. I am quite certain that in many respects you will regard me as too radical, and I am not at all sorry that this is the case.

This subject, however treated, is an offense to many excellent people, for they tell us it is the very heart of religion to take man away from the market-place, the street, the rush and roar of our busy life, and transport him to the heavenly places of the soul. To comfort us, to give us hope in life, peace on earth, and the vision of the hereafter—this, we are told, is the true mission of religion. A half truth this, and because a half truth, most dangerous. It is indeed the mission of the church to open to the mind of man a saner and wider outlook than we often obtain, either in the street or in the pulpit, but only that man may return to the busy life of the world and there establish a rational social order.

Whenever and wherever this thing called religion can be separated from the business of establishing a rational social order then the thing so separated is not religion but the mockery of it. For it has been from time immemorial the business of true religion to establish a rational and a righteous social order. I admit the technical right if you please, of a more or less humble group of men and women to establish a Sunday Club, to engage a minister to preach to them upon any subjects of common agreement, even a cooing clergyman who preaches sermonettes upon Sunday and plays progressive euchre and drinks pink tea through the week has a technical right to preach upon the wings of the birds of paradise if he chooses, but this Sunday Club is not a church and is not doing the business of a church in the world. The best definition of the true church given in my day by a man indeed ostracized by state and church, is this: "The true church is the union of all who love, in the service of all who suffer."

My friends, this is my main proposition by which I wish to be judged this hour. Whenever a new vision has come to man upon this great theme religion, a corresponding vision has come to man concerning the true industrial life of the world. Given a new thought for the church, and you have inevitably a new thought for the state. I can in the brief time allotted me appeal only to the last four centuries to substantiate the truth of this statement—these great, progressive centuries. You will remember that Luther had scarcely inaugurated the great Reformation, when the peasants of Germany stood shoulder to shoulder under the inspiration of that new vision of religion, demanding a larger right, a freer and juster social order. You will remember that James I, one of England's kinglets, objected to Protestantism on the ground, expressly stated, that a church without a bishop meant a state without a king. And he solved the problem correctly, for when the democratic church passed away the democratic state fell with it. The throne and the altar stand or fall together. It was certainly religion affecting the social order when William the Silent and his brave Hollanders, appealing to Almighty God, walled in the old ocean that they might escape from religious and civil tyranny. It was certainly religion affecting the social order when Cromwell and his brave soldiers marched to battle shouting texts and singing David's psalms. And it was no accident that the first constitution ever penned by the hand of man creating a government was written by a Puritan preacher in the wilderness of Connecticut, the Rev. Thomas Hooker. As John Fiske tells us, "drawing his inspiration from his religion in the wilds of Connecticut," he penned the first constitution ever creating a government, and thus became the father of the American constitution, and Fiske adds, "The noblest statesmen of the nineteenth century have drawn their inspiration from the English Protestantism of the seventeenth century." There never came to the brain and heart of man a new vision in religion that was not followed by a corresponding change in the industrial and social life of the people.

Standing upon this fact, as I regard it, I ask you to note that four great ideas, we might almost call them, to use the larger phrase of a certain scholar, "continental ideas," have come into modern life and are at the heart of the modern church. First the idea of liberty. In that word you sum up the progress of four centuries since Luther's day. The Sixteenth and Seventeenth centuries said in effect, —"No man shall be a slave on account of his religion, a devotee and disciple if he chooses, but not a slave." The Sixteenth, Seventeenth, Eighteenth and Nineteenth centuries said no man shall be a slave to the state, a citizen indeed, but not a slave. This glorious Nineteenth century has been saying by its great public school system, no man shall be a slave on account of his ignorance. Now we have humanity in the most progressive civilization, three-quarters free, free as to his religion, free in state, redeemed from the bondage of ignorance, at least partially. Now by what law or logic can any man conclude that we must stop here? The next step, in my humble judgment, is industrial independence.

What do I mean by that? I cannot tell you all I mean. No one knows all that it means, but it means so much as this: Security of labor and a fair reward for labor. It means the overthrow of this competitive industrial order that means in its outcome the best of life for the strongest and the shrewdest and often for the meanest, and poverty and dependence for all who are not strong and swift. Security of labor and equitable reward for the same. Savagery, slavery, serfdom, wagedom—is that last the best thing for humanity? I cannot believe it. Out of wagedom up into the true industrial, coöperative light we must come at last. Not only the idea of liberty but working steadily at the heart of the church to-day is the idea of law and order. That thought is probably giving the older churches more trouble than all other modern conceptions whatsoever. It makes the miracles difficult of explanation. It sets the parson see-sawing between the old order and the new, between the old miracle world and our modern world of law and order.

I ask the astronomer, find you anywhere in all your search of the heavens, space or place where law does not obtain, and the answer is, none. I ask the geologist, find you any place in present or past where law is not supreme, and he answers, none. I ask the botanist, in all the myriad forms of life, find you leaf or flower not governed by law? He finds none. With this great idea of law in all realms of thought, we come to the social order, and we are dissatisfied with the haphazard, lawless methods of production, transportation, and distribution of this modern day. We are distressed that here where life ought to be sanest there seems to be least of law and least of order.

A new idea has come to the modern church. It

is the great thought of love. This Liberal Congress means that religion at its best is the expression of love towards God and love to man. When the Catholic priest touches the hearts of his hearers most closely it is when, forgetting the dogmas of his church he simply pleads—God loves man and we ought to love each other. And whenever your Calvinistic preacher most moves his hearers is when he proclaims, contrary to his creed, the love of God and the love of man. And the liberal gospel only become a gospel when it loses its more critical attitude and rises into the magnificent affirmation that God is love and humanity must live the life fraternal. Another great conception has come to humanity, a sense of the worth, the dignity of the life that now is.

I had occasion not long since, in the great State library at Madison, Wis., to look through sundry volumes of old sermons preached, as you would say here in the South, "before the war." I cannot tell you what proportion of them, it seemed almost all of them, dealt with the future life with heaven or with hell, or the process by which we might gain the one and escape the other. If you were to take into your hands any volume, or any matter in the many volumes of sermons preached within the last decade, you would hunt long for a single sermon that dealt exclusively, or largely, with the future. We have come to know that religion is a matter of this world, that we must get our heaven here and get our hells out of this life if it be possible.

Now, my friends, with these four great thoughts: Liberty growing from more to more; law that is flawless and endless; love that is the very soul of religion, and the sense and dignity of the life that now is, can you believe that this splendid vision will not affect our social order, and at last uplift the burdened masses of the people? Some years ago the English Parliament appointed a committee to investigate the social conditions of the day. They made an elaborate investigation and presented an elaborate report. The first sentence of that report was as follows: "If society is to endure it must be Christianized." And here in the best sense I reaffirm that principle, "If society is to endure it must be Christianized" in the sense that the Christ-law of brotherhood must pertain and obtain in the state, in the market place, as well as in the church and in the home.

Good friends, the future belongs to the fraternal principle and to fraternal men. Our motto and mission should be reform to the end, that we may escape the horrors of a war of revolution. Let us progress for the sake of peace.

Discussion.

MR. SHELDON.—I want to ask a question and probe Mr. Simonds further. Suppose I believe through and through in socialism, am a socialist! Suppose I believe in trade unionism! Suppose I am a single taxer! Should I stand in my pulpit, announce my position, advocate socialism, single tax, or the trade unionism as an ism and as my theory and try to win the members of my congregation over to that standpoint? This is the larger question. I realize that the church must do something. It is another and more difficult and delicate question for the clergyman to know how he in person shall take his stand, whether he shall advocate these things at all; his function as a preacher or his function as an individual.

MR. SIMONDS.—That is a question that each man must battle with for himself. My own thought is that the best thing the pulpit can do to-day is to bring into life a saner and a sweeter spirit, advocate in season and out of season the great fraternal law. I do not think the world will have any trouble in settling this matter when the disposition is right.

MR. JONES.—I have the advantage of some of you and I cannot let this opportunity go by without giving you the benefit of that advantage. Of the spirit of Mrs. Spencer's address, the significant and far-reaching quality of it I will not speak. This Congress is magnificently justified here on this platform this morning. Here is an object-lesson in that synthesis of religious sympathies for which we plead. I know not many of you, but I know enough of you to say that here in this little company there is a fraternity of some kind or another that reaches from St. Louis to Boston; here are represented three of the greatest universities of the land. I look into the faces of Cornell, Tufts, and representatives of the Chicago University, doubtless others. But more than that, I have been looking into the faces here, this morning, of Jew and Methodist, Ethical Society, Unitarian, Universalist, Congregationalist, and I know not how many more; if I called the roll of Baptists, Presbyterians, I am sure there would be those here to say "I." Now what does this mean? It is in itself a magnificent prophesy. It is evidence that Mrs. Spencer's vision is not unfounded and that Mr. Simonds' prophesy is already farther along than we know of.

DR. THOMAS.—I think, my friends, those who are familiar with religious meanings, will recognize the beautiful, divine spirit in this gathering and it is prophetic of what will more and more be. I will add just one word on this last subject of Brother Simonds. You will remember that Jesus never organized any government or any church. His whole work, as Brother Simonds said in his last word, was in human mind and heart. Get the people right, fill them with the divine enthusiasm of brotherhood, then all of these problems of socialism and industrialism will work out.

Proceedings of the Fourth Annual Meeting of the Liberal Congress of Religion.

HELD AT NASHVILLE, OCT. 19-24, 1897.

TUESDAY, OCTOBER 19.

The preliminary business session was held at the club-room of the Tulane House 2:30 P.M. Dr. Hiram W. Thomas presiding. Jenkin Lloyd Jones, the secretary, presented the program as revised and suggested the executive problems that were related therewith, and introduced to the company the various delegates and representatives, after which Miss Minnie Burroughs was elected assistant secretary, Mrs. M. H. Lackersteen deputy treasurer, to act in the absence of Mr. Fox; Rev. Geo. N. Falconer, Hutchinson, Kas.; Rev. W. D. Simonds, Madison, Wis.; Miss Annie B. Ford, New Harmony, Ind., were appointed on a committee of reception and enrollment, with instruction to print the necessary cards. A committee of five on resolutions and five on nominations and business were ordered. These committees were subsequently appointed by the chair as follows: Resolutions—Rev. J. H. Crooker, Troy, N. Y.; Prof. Nathaniel Schmidt, Ithaca, N. Y.; W. L. Sheldon, St. Louis, Mo.; Jenkin Lloyd Jones, Chicago; Mrs. Anna Garlin Spencer, Providence, R. I. Nominations—Rev. W. D. Simonds, Madison, Wis.; W. P. Anderson, Chicago; Mrs. M. H. Lackersteen, Chicago; Dr. Isidore Lewinthal, Nashville,

Tenn.; J. S. Grindley, Champaign, Ill. After remarks by Dr. Lewinthal and Watson Freeman, of Nashville, Prof. Dolbear and others, the meeting adjourned.

8 P.M. The opening session of the Congress was held in the auditorium on the grounds of the Centennial Exposition. After several numbers by the Bellstedt-Ballenberg Band, of Cincinnati, the secretary read a selection from the Psalms, and Rev. M. Newfield, of Birmingham, Ala., offered prayer. After another selection by the band, the president, Dr. Thomas, preached the opening sermon on "The Partial and the Perfect," at the close of which the Band played "Nearer My God to Thee." Herman Justi, Esq., a member of the local committee of the Congress and chief of the Department of Promotion and Publicity of the Exposition, gave the address of welcome, which was responded to by Jenkin Lloyd Jones, of Chicago, at the close of which the audience joined in singing "America," to the accompaniment of the Band, and the benediction was pronounced by the president. Seven or eight hundred people were present at this opening service. (The three addresses alluded to above were published in full in THE NEW UNITY of October 21st).

WEDNESDAY, OCTOBER 20, 10:30 A.M.

The morning session was called to order a little after 10:30 o'clock, and Rev. Washington Gladden led in the Lord's Prayer. The audience was gathered on the rostrum of the auditorium building, and numbered about two hundred. Rev. Anna Garlin Spencer, of Providence, R. I., delegate of the Religious Association, read the opening paper, entitled "Are We Outgrowing the Need of a Church," after which Rev. W. D. Simonds, of Madison, Wis., delegate of the Wisconsin Conference of Unitarian and other Independent Societies, addressed the meeting on "The Relation of Religious and Industrial Progress." W. L. Sheldon, of the Ethical Society, of St. Louis, opened the discussion. The secretary announced that arrangement had been made for the holding of the day sessions in the assembly hall of the Knoxville building, the evening session in the Vine Street Temple in the city.

2:30 P.M. The afternoon session was called together in the Knoxville Building by the president. Rev. Benjamin Fay Mills, of Boston, spoke of "The Things That Remain," after which came five minute speeches from the following persons, Mr. Jones, presiding: W. L. Sheldon, St. Louis; Rev. Washington Gladden, Columbus, O.; Prof. Nathaniel Schmidt, of Cornell University; Prof. A. E. Dolbear, of Tufts College, and Mr. Samuel Ullman, of Birmngham, Ala. The audience was dismissed with a benediction from Dr. Lewinthal, of Nashville.

8 P.M. Dr. Lewinthal welcomed the Congress to the Temple on behalf of his Congregation, after which the president introduced the first speaker of the evening, Rev. Washington Gladden, Columbus, O., who spoke on "The Present Opportunities and Responsibilities of the Churches." After music rendered by the choir of the Temple, Rev. J. H. Crooker, Troy, N. Y., delegate of the National Conference of Unitarian and Other Christian Churches, was introduced, and he spoke on "What the Churches Can do Together: A Co-operation in the Interest of Holiness." The last address was made by W. L. Sheldon, of St. Louis, and the Congress was dismissed with a benediction by Dr. Lewinthal.

THURSDAY, OCTOBER 21, 10:30 A.M.

The meeting was called to order by the secretary, who, in the absence of E. P. Powell, of Clinton, N. Y., called Mr. Sheldon, of St. Louis, to the chair, after which Mr. Jones read the introductory address for "Science Day," prepared by Mr. Powell. Prof. A. E. Dolbear, of Tufts College, Mass., read a paper on "Science and Theism." He was followed by an address by Rev. Samuel M. Crothers, of Cambridge, Mass., on "The Inspiration of Science." These papers were followed by short addresses by the Chair, Prof. Schmidt and Mr. Jones.

8 P. M. In the Vine Street Temple the exercises were opened by a duet by Mrs. M. S. Lebeck and Miss Lillie Martin, after which Rev. Mr. Horton, pastor of the Methodist Episcopal Church, of Toledo, O., led in the Universal prayer, and Prof. Nathaniel Schmidt, of the Cornell University, delivered an address on "Biblical Criticism and Theological Belief." Mr. Horton made the closing address. Congress dismissed by Dr. Lewinthal.

FRIDAY, OCTOBER 22, 10:30 A.M.

Knoxville Building. The president, after leading in the universal prayer, presented Dr. L. G. Janes, of Cambridge, Mass., as the presiding officer of the day. After an opening address by Mr. Janes, Swami Saradanandâ, of India, gave an address on Hinduism; Jehanghier D. Cola, of Bombay, on the Parsi Religion; Emin L. Nabokoff, on Mohammedanism; and Virchaud Ghandi, on Jainism. Miss Sarah J. Farmer, of Greenacre, Me., then spoke briefly on a school of comparative religions where missionaries and others may be taught the religion of the people whom they seek to help. The secretary read the following dispatch: "The National Spiritualistic Association, in annual convention, sends greetings, clasping hands in true fraternity with the Liberal Congress. Cora L. V. Richmond, V. P," and moved that the president be authorized to send a suitable response. Later the following dispatch was sent: "To the President of the Spiritualistic Association: Greetings cordially received and heartily reciprocated. The sincere will find the light and the light reveals the unity of man." The committee on nominations reported, and on motion, the secretary was authorized to cast the ballot for the following officers for the ensuing year:

OFFICERS FOR 1897-8.

PRESIDENT.
Hiram W. Thomas, D.D., 535 Monroe St., Chicago.

GENERAL SECRETARY.
Jenkin Lloyd Jones, 3939 Langley Ave., Chicago.

TREASURER.
Leo Fox, International Bank, Chicago.

VICE-PRESIDENTS.
Col. T. W. Higginson, Cambridge, Mass.
Rev. E. G. Hirsch, Ph.D., Chicago.
M. J. Savage, D.D., New York City.
R. Heber Newton, D.D., New York City.
Alfred Momerie, D.D., London, G. B.

DIRECTORS.

Terms expire 1898.	Terms expire 1899.
Dr. Paul Carus, Chicago.	Rev. Caroline Bartlett Crane, Kalamazoo.
Mrs. Henry Solomon, Chicago.	Rev. J. H. Crooker, Troy, N. Y.
Dr. Philip S. Moxom, Springfield, Mass.	Rev. John Faville, Appleton, Wis.
Rev. E. L. Rexford, Columbus, O.	Rev. A. N. Alcott, Elgin, Ill.
Edwin D. Mead, Boston.	Rev. R. A. White, Chicago.
Pres. David Starr Jordan, Palo Alto, Cal.	Rev. W. C. Gannett, Rochester, N. Y.
W. L. Sheldon, St. Louis.	Rev. N. M. Mann, Omaha, Neb.
Rev. Joseph Stolz, Chicago.	Prof. Nathaniel Schmidt, Ithaca, N. Y.
Rev. L. J. Duncan, Streator, Ill.	Dr. Isidore Lewinthal, Nashville, Tenn.
E. P. Powell, Clinton, N. Y.	

The following telegram was read by the secretary: "Encouraging telegrams received. Accept congratulations of THE NEW UNITY. Morning Chicago papers give you great send off. Remember the words of Addison's hero, 'T is not in mortals to command success, but we'll do more Sempronious, we'll deserve it.' The ultimate success of the Liberal Congress is not a matter of doubt, it is inevitable. Long live the Liberal Congress, and cheers for its staunch supporters. Alfred C. Clark, Publisher of NEW UNITY."

8 P. M. Vine Street Temple. The Congress joined with the resident congregation in their regular Sabbath evening service of prayer and song, the impressiveness of which touched a large congregation. At the close of the prayer service, Dr. Janes took charge of the meeting, and Dr. Paul Carus, of Chicago, spoke on Buddhism; Rabbi Moses P. Jacobson, of Chicago, on Judaism; and Rev. Joseph Crooker, of Troy, N. Y., on Christianity. The audience was dismissed by Dr. Lewinthal.

SATURDAY, OCTOBER 23, 10:30 A.M.

In the Knoxville Building. Fraternity Day. Dr. Thomas in the chair, led in the universal prayer. Dr. Paul Carus, of Chicago, read a paper on "The Parliament of Religions. What It Did, and What it is Going to Do," after which the secretary read letters from Rev. L. P. Mercer, of Chicago, on the same subject, and from Hon. John W. Hoyt, of Washington, D. C., accounting for his absence by illness, setting forth the claims of the proposed University of the United States. Mrs. Ellen M. Henrotin, President of the Federation of Women's Clubs, then addressed the Congress on "Woman's Work for Religion and in Religious Organizations," followed by Mrs. Anna Garlin Spencer, of Providence, R. I. The Committee on Resolutions reported through the secretary, and the following resolutions were unanimously passed:

Whereas, The cause of true religion can be effectively furthered and the spiritual life of man nourished by a faithful, painstaking, scholarly, and devotional study of the sacred books of mankind. Therefore,

Resolved, That we hail with satisfaction the growth of a rational and reverent interpretation of the bibles of the world and would urge upon all teachers of religion the duty of personal study of these records of religious life, and of encouraging scholarly investigation, and that we also express our further hope that the right of private interpretation may be more fully recognized and all doctrinal tests subordinated to considerations of personal piety and moral character in the appointment of religious teachers.

Whereas, The unquestioned legal power of the governing bodies of our institutions of learning to exercise their discretion in the employment of officers has often been flagrantly abused, and we hold that not only the immediate constituency, but the whole people has a right to demand that the policy adopted be justifiable on moral grounds; therefore,

Resolved, That this Congress urge the importance of granting to the teachers of the nation a reasonable security of position, to protest against every attempt at suppressing freedom of thought and speech, to voice our disapproval of the too frequent discharge of teachers for no other cause than their religious, political, and social convictions, and to emphasize the supreme value of full liberty of academic teaching in fostering scholarly integrity and a disinterested search after truth.

Resolved, That we commend to all the religious and ethical societies of America, the plan of holding union meetings on Sunday evenings to promote all the civic and humane interests of the commonwealth, believing that such co-operation for practical righteousness would enrich the religious life of every community, that it would vastly increase the volume and efficiency of moral sentiment, and that it would contribute abundantly toward a nobler and more intelligent patriotism.

Resolved, That this Congress rejoices in the determined efforts of Abbè Victor Charbonnel and his associates in Paris, to organize another universal Parliament of Religions to be held in Paris during their great Centennial Exposition in 1900, because we recognize in all such gatherings a great quickening of intellect, broadening of sympathies, and elevation of spirit.

Resolved, That the officers of this Congress be instructed to do everything that lies within their power to co-operate with the Paris Committee and with all other attempts to bring together in fraternal relations those separated by the traditional lines of creed and birth.

Resolved, That while it is the aim of this Congress to seek for the deeper unities underlying all religious faiths, we would also emphasize the value of a fellowship which welcomes clearness of thought and respects the utmost freedom of expression upon questions involving intellectual differences, since it is only by a friendly comparison of views that errors can be corrected and the attainment of higher truth can be assured. In inviting co-operation and membership, we therefore ask no abandonment of conscientious convictions or relaxation of the activities involved in their propagation.

Resolved, That we gratefully recognize as strong factors in the growth of religious fraternity the various reformatory, educational, and philanthropic organizations of women which bring together in earnest work for humanity those widely differing church relationships in a unity of the spirit which is the bond of peace and the pledge of noblest service; and

Resolved, That the secretary of this Congress be instructed to invite such organizations of women to send delegates to its meetings.

Resolved, That this Congress sends special greetings to the Free Religious Association whose officers have so cordially co-operated with ours, and who, by their timely support and generous contribution have done so much in bringing this Nashville Congress to the successful issue attained.

Resolved, That the thanks of this Congress are due and are hereby tendered to the Press of Nashville and the representatives of the Associated Press for the generous space given to our meetings, and for the intelligent, sympathetic, and courteous treatment we have received at their hands. In this treatment we recognize not only the hospitality of Nashville to their guests, but another demonstration of the fact that the secular press of this country is becoming more and more the exponent of the religious and ethical life of the community. In their readiness to report the ablest utterances of the pulpit of our land, to co-operate with the various educational, humanitarian, and other ethical societies and movements, irrespective of theological doctrines or sectarian affiliations, we recognize in them a most powerful agency working for the ideals of this Congress, viz., the emphasis of the unities of ethics and harmonies of relgion. Through the influence of the press, earnest people will grow more and more together in their efforts to redeem the life that now is, to elevate the community and the state into practical righteousness and ethical earnestness, which tests the creed by the life, the doctrine by the spirit it engenders.

Resolved, That this Congress takes great pleasure in recording its indebtedness to Dr. Isidore Lewinthal, of Nashville, for his earnest labors reaching through many months in the interest of this meeting. Without his co-operation the success attained by the Congress would have been impossible.

And that our further thanks are due to the Jewish congregation of Nashville, for the generous use of their beautiful Temple on Vine street for our evening meetings. The courtesy of the officers and the cordiality of the people have been marked and duly appreciated.

The thanks of the Congress are also due to the managers of the Tennessee Centennial Exposition. They have extended every courtesy within their power; particularly do we desire to thank Herman Justi, Esq., of the Department of Publicity and Promotion, whose co-operation on the local committee and cordial welcome at the opening session helped make the occasion memorable.

And lastly, to such citizens of Nashville and the "Sunny South" as have given us the cordial hand and the welcoming smile, who have listened with open ears and appreciative heart, we extend our grateful fellowship and hope that the acquaintance here commenced will be continued until the Congress will indeed represent a living tissue of fraternal co-operation, reaching from the Gulf to the northern lakes, from ocean to ocean, and beyond, until the globe is encircled with a conscious fellowship of those who find their religion in the search for knowledge, justice, love, and reverence, and their chief inspiration in working for humanity.

The following telegram from Chicago was then read by the secretary: "Accept warmest fraternal greetings, hearty sympathy with cause and best wishes for fruitful meetings. Regret urgent duties keep me home. Joseph Stolz." After which he presented the matter of the place of the next meeting. Invitations were presented from Old Point Comfort, Va.; Put-in-Bay, O., and from Omaha, Neb. The last invitation was enforced by letters from the directors of the Trans-Continental Exposition, the secretary of the Commercial club of Omaha, a special committee appointed for that purpose consisting of Thomas Kilpatrick, chairman; Rev. John McQuoid, pastor First M. E. Church; T. J. McKay, rector of All Saints Episcopal Church; Newton M. Mann, pastor of the Unitarian Church; Mary Girard Andrews, pastor Universalist Church. Mrs. Ford was present in person to represent the Woman's Educational Board of Omaha. After discussion of the *pros* and *cons* and further questioning, the following resolution, introduced by the secretary, was unanimously and enthusiastically passed.

Whereas, The obvious disadvantages of holding religious and deliberative assemblies in connection with great industrial and commercial exhibits is more than compensated by the greater publicity, the economy of transportation and the awakened life of the local community and press as demonstrated by our experience in Chicago and Nashville. Therefore,

Resolved, That this Congress has received with pleasure the cordial invitation from Omaha, Neb., to hold our next meeting in that city in connection with the Trans-Mississippi Exposition, and that if the arrangements prove satisfactory to the Board of Directors, the invitation be cordially accepted.

After which W. P. Anderson read a paper on "The Relation of the Church to the Press," and Rev. R. A. Whte gave the closing address on "The Church and the School."

Adjourned.

2:30. The members of the Congress enjoyed a concert given in their honor at the Woman's Building, after which a cordial reception was extended to them at the parlors by the ladies of Nashville, at which a large number of visitors were presented to their hosts.

SUNDAY, OCTOBER 24, 3 P.M.

The closing session of the Congress was held in the Vine Street Temple on Sunday afternoon, the president in the chair. After the congregation had joined in the universal prayer, short addresses were made by Rev. W. D. Simonds, Madison, Wis.; Mrs. Anna Garlin Spencer, Providence, R. I.; Rev. R. A. White, Chicago; Miss Sarah J. Farmer, Greenacre, Me.; Miss Susan B. Anthony, Rochester, N. Y.; Rev. George N. Falconer, Hutchinson, Kas.; Jenkin Lloyd Jones, Chicago; Dr. H. W. Thomas, Chicago; Dr. Isidore Lewinthal, Nashville. The Congress was dismissed by a closing prayer by Rabbi Lewinthal.

ENROLLMENT.

Below is given such a list of speakers, delegates, visiting members and interested attendants as the committee on enrollment were able to compile. The absence of a local organization and the distractions of the Exposition naturally made it difficult for the committee to discover the friends or for the friends from distant parts of the country to discover one another though under the circumstances much was accomplished in this latter direction. Cards setting forth the object of the Congress and extending the following invitation were passed around at the different sessions:

"We desire the name and address of all persons in sympathy with the Congress and its object, to whom copies of "THE NEW UNITY," containing full reports of papers and addresses given at present Congress, WILL BE GIVEN FREE OF CHARGE. Please sign this card and hand to usher."

Most of the names in the last list were compiled from these cards. As it is they show a list of 32 speakers, some 40 delegates and members, 9 societies and about 100 names coming from 20 different states of the Union and one from Germany.

SPEAKERS.

Rev. H. W. Thomas, D. D., Chicago.
Herman Justi, Nashville, Tenn.
Jenkin Lloyd Jones, Chicago.
Rev. M. Newfields, Birmingham, Ala.
Rev. Anna Garlin Spencer, Providence, R. I.
Rev. W. D. Simonds, Madison, Wis.

Rev. Benjamin Fay Mills, Boston, Mass.
Rev. Washington Gladden, D. D., Columbus, Ohio.
Rev. J. H. Crooker, Troy, N. Y.
W. L. Sheldon, St. Louis, Mo.
Prof. E. A. Dolbear, Tufts College, Mass.
Rev. Samuel Crothers, Cambridge, Mass.
Prof. Nathaniel Schmidt, Cornell University.
Dr. Lewis G. Janes, Cambridge, Mass.
Swami Saradananda, Calcutta.
Jehangier D. Cola, Bombay.
Emil L. Nahokoff, New York City.
Virchaud Ghandi, Bombay.
Dr. Paul Carus, Chicago.
Rev. Moses P. Jacobson, Chicago.
Mrs. Ellen M. Henrotin, Chicago.
Rev. R. A. White, Chicago.
Rev. Isidore Lewinthal, Nashville, Tenn.
Miss Sarah J. Farmer, Greenacre, Me.
Miss Susan B. Anthony, Rochester, N. Y.
Rev. Mr. Horton, Toledo, Ohio.
Rev. George N. Falconer, Chicago.
Samuel Ullman, Nashville, Tenn.
Mrs. Ford, Omaha, Neb.
W. P. Anderson, Chicago.
Matt Hoke, Nashville, Tenn.
Watson Freeman, Nashville, Tenn.

DELEGATES.

People's Church, Chicago:

Mr. A. McArthur, Chicago.
Miss Florence McArthur, Chicago.
Dr. H. W. Thomas, Chicago.
Mrs. Charlotte Fitz-James, Chicago.

All Souls Church, Chicago:

Mrs. M. H. Lackersteen, Chicago.
Miss Addie Benneson, "
Miss Mary Lloyd Jones, "
Mrs. Ida C. Ford, "
Jenkin Lloyd Jones, "
Harry Hyman, "
Mrs. Harry Hyman, "
B. P. Anderson, "

Stewart Avenue Universalist Church, Chicago:

Rev. R. A. White, Chicago.
Mrs. R. A. White, "
Mr. O. H. Mason, "
Mrs. O. H. Mason, "

Chicago Ethical Culture Society:

H. de Roode, Chicago.

People's Church, Kalamazoo:

Mr. Hoyt, Kalamazoo, Mich.
Mrs. Mary H. Hoyt, Kalamazoo, Mich.
Mrs. Caroline Klienstuck, Kalamazoo, Mich.
Mr. Carl S. Kleinstuck, " "

First Unitarian Church, Chattanooga:

Rev. Marion Ham.

Free Religious Association, Boston:

Rev. Anna Garlin Spencer, Providence, R. I.
Rev. S. M. Crothers, Cambridge, Mass.
Dr. L. G. Janes, " "

Wisconsin Conference of Unitarian and other Independent Societies:

Rev. W. D. Simonds, Madison, Wis.

National Conference of Unitarian and other Christian Churches:

Rev. J. H. Crooker, Troy, N. Y.

VISITING MEMBERS.

Mrs. Ford, New Harmony, Ind.
Miss Annie B. Ford, New Harmony, Ind.
Rev. Leiser, Springfield, Ill.
Lena L. Wood, Monmouth, Ill.
Maylon Jones, Crab Orchard, Ill.
Miss Maria P. Wilson, Malden, Mass.
Mrs. R. Latykotter, Germany.
J. H. McPhail, Nashville, Tenn.
A. Loneman, Nashville, Tenn.
W. S. Grindlay, Champaign, Ill.
Mrs. Dennis Murphy, Jeffersonville, Ind.

INTERESTED ATTENDANTS.

Mrs. J. P. Lorance, Nashville, Tenn.
Miss Dee Cahal, " "
Prof. G. Alexander, Vanderbilt University.
Rev. A. J. Ramsey, Nashville, Tenn.
Miss Mary Kerr, " "
Miss Edith Cumming, " "
Mrs. J. Levine, " "
Bellie D. Lambeth, " "
D. E. McDowell, " "
A. D. Lowenthal, " "
Geo. H. Whalley, " "
Mrs. M. Henlein, " "
Mrs. R. P. Trahne, Nashville, Tenn.
J. A. Williamette, " "
Myrtle Lieberman, " "
Birdie Black, " "
L. W. Merrill, " "
Mrs. F. M. Roberts, " "
A. Oaltinger, M.D., " "
Gertrude Morris, " "
R. C. Coob, " "
J. Ogilvie, " "
Mrs. A. F. Cantwell, " "
Mrs. Sallie Ross " "
Dr. Calvin S. Brown, Vanderbilt University.
Miss Olympe D. Tradue, Nashville, Tenn.
Mrs. A. E. Tradue, " "
Mrs. J. D. Allen, " "
Florence B. Brownlee, " "
Miss M. Le Doak, " "
W. Emmet Gatewood, " "
M. Alice Dodge, " "
Mrs. J. R. Klauser, " "
Dr. L. D. Knight, " "
Mrs. H. A. Wilcox, " "
A. H. Sharp, " "
Mrs. Jno. J. Vestrees, " "
Griffin M. Lovelace, " "
Miss Lillie O'Daniel, " "
Miss Susie Gentry, Franklin, Tenn.
Dr. O. Hardman, " "
J. M. White, Bethel, "
Mrs. W. R. Stewart, Memphis, "
W. L. Waters, Watertown, "
Mr. Calkins, Ruskin Co-Operative Ass'n, Tenn.
Miss Jayne Alson, Clarksdale, Miss.
Miss Irene Hall Clark, " "
Mrs. A. Whipple, 204 N. Third St., St. Louis, Miss.
Irene Buffington, 1906 Cora Place, " "
J. W. Davenport, Kirkwood, Ky.
Miss F. E. Chartain, Olmstead, Ky.
Jesse C. Caldwell, Overton, "
Ewing Long, 356 Randolph St., Huntsville, Ala.
Grace Leon Loventhal, Birmingham, "
Maia Petters, Elkmont, Ala.
Miss Edna Evans, " "
Rev. Chas. Edgar Shaw, Grafton, W. Va.
J. Buchanan, Southville, Va.
W. B. Wells, Camp Creek, Fla.
Mrs. P. T. Oerling, Warrington, Fla.
Mrs. E. A. Jobes, Spokane, Wash.
Mrs. E. H. Lockert, San Antonio, Tex.
Rev. W. F. Oldham, Delaware, Ohio.
Mrs. David C. Baldwin, Elyria, Ohio.
Mrs. G. F. Van Vechten, Cedar Rapids, Iowa.
Chas. F. Artes, Evansville, Ind.
Mrs. U. V. O'Daniel, Cloverdale, Ind.
Hon. Chas. S. Hampton, Petoskey, Mich.
Rev. James G. Inglis, Bay View, Mich.
Lena L. Wood, Monmouth, Ill.
D. Joseph, Chicago, Ill
Prof. C. Everett Conant, Lincoln, Ill.
W. D. Williams, Oak Park, Ill.
Lee Roberts, Corinth, Ill.
James Rickey, South America, Ill.
Jessie Bishop, Marion, Ill.
George Neeley, Absur, Ill.
Maylon Jones, Crab Orchard, Ill.
Rev. Joseph Leiser, Springfield, Ill.
Alfred Galpin, Appleton, Wis.
Prof. Nathaniel Schmidt, Ithaca, N. Y.
Rev. Russell H. Conwell, Philadelphia, Pa.
Mrs. H. G. Hallenberg, Little Rock, Ark.

MINNIE BURROUGHS, *Asst. Secretary.*

A Fall Bouquet.

Out on the meadow the golden rod blooms,
Where the west wind waves its yellow plumes;
And a thousand diamond ripples gleam
Down on the breast of the wandering stream.

The sumac is swaying with crimson beads,
And it stoops to caress the bending reeds;
The breeze laughs low as it launches a leaf
To begin its career, brilliant and brief.

Up, on the hill, the asters are growing,
And their purple robes are proudly showing,
As they toss their heads to the dreaming sky,
And dance with the sunbeams passing by.

Changed the hue of the emerald wood,
And amber and scarlet the tall trees stood:
For the spell had come to them one and all,
Cast by the wand of the Fay of the Fall.

REBECCA GARNETT.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.— Before me, even as behind,
God is, and all is well.
MON.— The outward symbols disappear
From him whose inward sight is clear.
TUES.— Still shines the light of holy lives
Like star-beams over doubt.
WED.— Nobler than any fact
My wish that failed of act.
THURS.—Every chain that spirits wear
Crumbles in the breath of prayer.
FRI.— Still the penitent's desire
Opens every gate of fire.
SAT.— Ah, well! for us all some sweet hope lies
Deeply buried from human eyes.

John G. Whittier.

The Nut-Tree Babies.

BY E. CAVAZZA.

The nut-tree babies, young and small,
Lay in green cradles, satin-lined;
Rocked lightly by the summer wind;
No bough did break, no cradle fall—
The nut-tree babies, one and all,
Slept in their cradles peacefully,
While wood-doves crooned a lullaby.

One autumn day the nuts awoke,
The yellow leaves were strewn about,
And mischievous Jack Frost was out,
And played those babies such a joke!
Their cradles with a touch he broke,
And the brown nut-tree babies fell,
One with another, all pell-mell.

But with the coming of the spring,
When all the earth is green again
With April sun and April rain,
We shall behold a curious thing;
A crowd of saplings in a ring—
Where every nut fell down will be
A tiny little sprouting tree.

Some day the saplings will be grown,
And on their branches will be seen
Hundreds of cradles soft and green—
Amid the leaves that make their crown,
For nut-tree babies of their own,
And the winds will rock them low and high,
And the wood-doves croon a lullaby.

—*Portland Transcript.*

Child Life.

My pansy bed is like a little world. The pansies are perfect, the best that could be desired, for the great Life-giver gives them everything that can make them all that pansies can become.

What pansy-faces are to the world of flower-life, child-faces are to the world of our lives. A child's earliest life is naturally full of beauty. Flowers are his delight and, like them, he imbibes all that is good and beautiful about him, as they absorb the light. Light gives my pansies strength and sweetness; it colors them with dainty tints and gives them grace of form. So love works miracles in a little child's life; love, only, can awaken all that is divine, and fashion the child in accordance with his soul's true immensity. Love graces the soul with goodness, gives it that loveliness which marks the presence of the immanent God, and that great Presence in man or child draws unto itself all beauty and the noblest works the world knows. The little child-faces possess the great Presence. Music, as it enters their souls and meets its great Master, thrills them and fills them. The words of the master poets hallow them and the beautiful opens child-souls as light parts the petals of a flower.

Thus, if the child be given these things as he grows, his soul will grow, and the great Presence will give him power. Without them his soul will be blighted and his life stunted, and if love be withheld, he will be robbed of the divinest thing there is. This is the noblest work of man—to preserve in a child his flower-like simplicity and beauty of spirit, to awake in him worthy desires, to make him pure, true, perfect as the thought and culture of the age can make him, to keep him from defacing that impress of the divine with which he came into the world, lest he

Forget the glories he hath known,
And that imperial palace whence he came.

MADGE V. KNEVELS.

There Was a Lady Present.

"Never," said an elderly woman, "shall I forget the first time that I was called a 'lady,' which term, in my day, you must remember, was all distinctive. As a very little and very green girl I looked forward to the far-away time when I should attain it as nothing short of an epoch. It came to me, however, much sooner, and in quite a different way than I had expected. I was traveling in the far west, and alone. My father had put me on the train, the conductor was to keep an eye on me, and my uncle was to meet me at my destination. The train was crowded with rough western miners. Little as I was I was the only representative of my sex on board. For awhile the journey was uneventful. Then some little altercation expanded into a dispute, and before you could say Jack Robinson we were in the midst of a free fight. At the first loud word I had cowered behind a seat, and when the pistols appeared I was nearly dead from fright.

"But before a shot could be fired some one grabbed my shoulder. It was one of the onlookers, who had caught sight of me, and who, picking me up bodily, now held me up so all could see. 'Gentlemen!' he cried, there are ladies present.' At the magic words the pistols dropped instanter. The men turned and saw me, a poor, pale, miserable morsel of femininity, perched upon my champion's shoulder. The humor of it was too much for them. The next minute they were laughing. The fight was over; the day was mine. I 'm sure the good old term of restraint has never been used with more telling effect. For more reasons than one I am not likely to forget the first time that I was referred to as a 'lady.'"—*New York Sun.*

Though the World Blame.

Though the world blame thee, thou art not to blame;
Though the world praise thee, harken not at all.
In thine own heart is the reward or shame,
In thine own heart the victory or the fall.

What others think of thee stay not to ask;
Rather than please the many, serve the few,
Knowing that life's most glorious regal task
Is never quite too hard for thee to do.

—*Selected.*

A 24-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

SENIOR EDITOR,
JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZUEBLIN, EMIL G. HIRSCH, R. A. WHITE, A. N. ALCOTT, FREDERICK STARR, ELLEN T. LEONARD, E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE, JOHN W. CHADWICK.

ADDITIONAL MEMBERS OF THE PUBLICATION COMMITTEE OF

LIBERAL CONGRESS OF RELIGION:

W. C. GANNETT, PAUL CARUS, L. J. DUNCAN, GEO. H. SHIBLEY, HANNAH G. SOLOMON, UNA MCMAHAN, MARY F. STRONG, EDITH LACKERSTEEN, ALBERT SCHEIBLE.

Remittances should be made payable to Alfred C. Clark, and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

Acknowledgment of Receipts of the Liberal Congress of Religion for the Fourth Fiscal Year.

Amount previously acknowledged	$405 88
Mrs. Dennis Murphy, Jeffersonville, Ind.	5 00
Miss Addie Benneson, Chicago	5 00
Evan Lloyd, Chicago	25 00
People's Church, Chicago	100 00
All Souls' Church, Chicago	200 00
H. H. Kohlsaat, Chicago	25 00
Mrs. Archibald MacArthur, Riverside, Ill.	5 00
Rev. L. W. Sprague, Grand Rapids, Mich.	1 00
Rev. Wm. L. Birch, Jersey, Beaumont, England (additional)	1 00
Rev. Fred V. Hawley, Brooklyn, Mich.	5 00
Mrs. Martha McKay, Indianapolis, Ind.	5 00
People's Church, Kalamazoo, Mich.	10 54
Rev. Caroline Bartlett Crane, Kalamazoo, Mich.	5 00
B. Schlesinger, Brookline, Mass.	25 00
Maylon Jones, Crab Orchard, Ill.	2 00
Unity Chapel, Hillside, Wis.	5 00
Miss Sarah J. Farmer, Eliot, Me.	5 00
Miss Maria P. Wilson, Malden, Mass.	5 00
Mrs. R. Latzkotter, Wurtemburg, Germany	5 00
Dr. H. W. Thomas, Chicago	25 00
J. P. Eberhardt, Chicago	5 00
Rev. Frederick Hosmer, St. Louis, Mo.	10 00
Illinois Granger	25 00
Rev. Benjamin Fay Mills, Boston	25 00
Total	$935 42

THE ILLINOIS UNITARIAN CONFERENCE.—This body will hold its annual session at Quincy, November 2d and 3d. On Tuesday evening, November 2d, Thomas J. Horner will be installed as pastor, Rev. W. W. Fenn preaching the sermon; Mr. Elliott, of Hinsdale, the right hand of fellowship, and Mr. Hosmer of St. Louis, the charge to the people. It is interesting to see the names of the Jewish rabbi and the pastor of the First Union Congregational Church upon the programme. On Wednesday Mr. Gould will present the demands of the Western Unitarian Conference and the Western Unitarian Sunday-School Society upon the State Conference. In the afternoon there will be a discussion of the modern church by Revs. Gould, Udell, Mueller, Duncan, and Ida C. Hultin. In the evening the following programme is announced:

7:45 p.m.—Platform Meeting.
Subject: A Liberal Religion.

a. Its Rise and Progress, Rev. W. W. Fenn, Chicago.
b. Its Climacteric or Critical Period, Rev. W. M. Backus, Alton.
c. Its Decadence, Rev. C. F. Elliott, Hinsdale.
d. Its Prognosis or Prophecy, Rev. Ida C. Hultin, Moline.

ANN ARBOR, MICH.—The university here begins the year with an enrollment of 3,000 students, which means that before the first semester closes the number will be likely to reach 3,200. October is a very busy month in all the churches, as well as in the town generally. The Unitarian church is a beehive, with the rest. Besides the regular Sunday program of morning service, Sunday school, students' Bible class in the main audience room at noon, reading room open Sunday afternoon; meeting of the Young People's Religious Union, and evening service, there are meetings of various kinds during the week. The reception for new students held in the church on the 11th of October, is spoken of as the largest in the history of the society.

The Young Peoples' Union is entering upon its new year with much enthusiasm. Its weekly religious meetings are large and earnest. At the close of last year it placed racks to hold tracts and sermons in the railway depots of the city. These are kept filled by a committee of young men. The experiment is proving a great success. Other kinds of practical work are being carried on which will be reported later.

The Unity Club has arranged a course of twelve popular lectures and entertainments for the year, which will bring here several of our leading Unitarian ministers, namely Jones and Fenn, of Chicago; Crothers, of Cambridge; Gilman of Meadville; Fay, of California; and it is hoped, Collyer of New York. The

Coffee Drunkards.

Some Interesting Facts from a Berlin Physician Regarding Coffee Drinking.

Coffee drunkenness is one of the latest dangers which doctors abroad are raising their voices against. Dr. Mendel, of Berlin, has published a clinical study, which is the most thorough yet made, as he had a community of coffee-drinkers under his constant observation, the working women in and about Essen. He found many of these women consumed over a pound of coffee a week. The leading symptoms of the ills that afflicted them were profound depression of spirits and frequent headaches, with insomnia. A strong dose of coffee would relieve them for a time, then the ailment would return. The muscles became weak and trembling, and the hands trembled when at rest. The victims suffered so seriously they dared not the abandon drinking of coffee for fear of death.

These symptoms appear in thousands of people in a less degree, simply because they use a less amount of the drug, but steady use day by day gradually piles up a very serious account which must be settled with the nervous system. Various disorders appear as the result of daily interference with the digestion and proper action of the nerves, paralysis, apoplexy, heart-failure and other complications equally serious. To live plainly on pure food is the secret of health and success in life. Postum Cereal Food Coffee comes like a blessing to man or woman who is suffering from the coffee habit and yet dislikes to breakfast without coffee. Postum has the color and taste of coffee. When boiled full fifteen minutes after the boiling point is reached, and being made from the cereals by scientific processes it furnishes the elements needed to rebuild the gray matter in the nerve centers, where imported coffee tends toward their destruction.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

course was opened October 18th, with a fine lecture, richly illustrated, on "The Philippine Islands and their Peoples," by Professor Worcester of the university.

The student's Bible class, taught by Mrs. Sunderland, will devote the year to a study of the Bible, book by book, beginning with Genesis and going through to the Revelation. It was intoduced by two sermons preached by Mr. Sunderland on "Why Study the Bible?" and "How Study the Bible?" There was a large hearing. The class starts off with a round hundred members. The textbooks used will be the Bible and Mr. Sunderland's book on "The Origin and Growth of the Bible."

The "College Town Pulpit," Mr. Sunderland's monthly sermon issue, has begun to make its regular appearance again. Two numbers of the series of 1897-98 are now out. Arrangements are made for an exchange of a hundred copies a month, for church door use, with Rev. S. R. Lathrop of Syracuse, N. Y., and Dr. Bundage of Albany. The demand for it is large and increasing, especially for mission purposes. Three thousand copies a month will be printed this year if the money can be raised.

The Michigan Unitarian Conference meets in Detroit, November 3–5. Ann Arbor hopes to send a good delegation.

CHICAGO UNION OF LIBERAL SUNDAY-SCHOOLS.—The ever recurring question of "How to get regular attendance" was the topic of the October meeting and held the unabated interest of some eighty Sunday-school workers for fully two hours. Thanks to the characteristic promptness of All Souls' Sunday-school (of whose hospitality the union was partaking) the meeting started on time, and Miss Alice L. Grigg, of Unity Sunday-school, launched the subject of the evening with the paper printed in full in another column. Next Mr. C. R. Roberts, in a talk on "Attendance Record Charts," explained the system devised by him for the benefit of Unity Sunday-school at Oak Park, its most essential feature being a large chart, which shows the attendance of every individual, and which is hung up where the pupils will see it at each session. Such a public record appealed to the pupil's sense of duty and honor, and in practice was found to be a decided incentive toward regular attendance at both the Sunday-school and the church services, attendance at the latter being also indicated on the same chart. Some such plan, when adapted to local conditions and infused with the personality of the superintendent or secretary, might be a good working help for other schools also, it being borne in mind that no plan can fit all conditions, and that any method which displays some originality on the part of the local officers will command their more careful attention and usually give better results than one entirely developed by an outsider.

In speaking of "Attendance Prizes," Miss Linnie Freiberger, of the South Side Sunday Ethical School, thought that the common prejudices against the use of prizes in schools was unwarranted. It was true that ignorant teachers often used prizes just as they used the rod, because it was the easiest way and required no thinking. Also that children should do the right for its own sake, and not for the hope of reward. But were we not expecting more of these young children than we do of ourselves? Are not we spurred on by love of honor or of appreciation, by the hope of gain or by other incentives akin to prizes? And if we are moved only by higher aims, has it always been so with us, or were we first led on by hope of reward? Are we truthful because we stop to weigh every word, or from the force of a habit which has grown to be not merely "second nature," but ten times nature to us? With the younger children we must establish the habit of regular attendance before they are old enough to appreciate the right motives for doing so; we may need to use incentives to get a child to attend regularly before we can make a higher impression on it, for how can you teach a child to be good if it is not there to be taught? But prizes must only be temporary incentives and must be abandoned as soon as the child is able to do without them; moreover a prize should not have any considerable money value but merely be a token. In her public school work she has found that a button as reward for a month's perfect attendance made a marked difference and kept up its good work for months after she stopped distributing these tokens. Probably the greatest prize for a scholar was the teacher's smile of approval, but in the hands of a wise teacher or superintendent other prizes may also be very effective and void of harmful results.

After Mrs. L. C. Noyes had entertained the assembly with a glimpse of the "prize-made scholar" rendered in song, various phases of the broad topic were discussed, though time prevented the touching on more than a few of the points mentioned by Miss Griggs in her suggestive paper. One of the speakers thought that our schools were seriously handicapped because no proper plan for the satisfactory religious teaching of children under nine years of age had yet been evolved. This brought out the suggestion that the union might not only acquaint its members with the ideas and work of their colleagues, but might also inaugurate a series of say six to twelve lectures which would form a short normal course for Sunday-school teachers. It was voted to appoint a committee to report on the feasibility of holding such a lecture course and of getting really competent speakers for the same.

The next meeting, to be held November 9th at the Church of Our Father in Lake View, will have for its special topic the subject of "Christmas in the Sunday-school." ALBERT S.

CHICAGO RYDER MEMORIAL CHAPEL.—The winter's work is inaugurated, beginning with a "Klondike entertainment," to be held this week, the details of which are as yet a mystery to all but the up-to-date ladies of the Aid Society, who are just congratulating themselves on the success of their last venture—a baby show. It is a matter of regret, but recognized as inevitable, that such an enormous amount of energy must be every year expended by the members of the aid societies of every church, to add their mite toward the expenses, the competitive system, with its attendant evils, being exemplified here as in every other department of activity. Were it possible to come together socially, not as a matter of business, but friendship, how pleasant would it be!

Ryder Memorial Church was on the verge of a catastrophe, which has, happily, been averted. The pastor, Rev. Frederick W. Millar, had spent the summer months in the home of his boyhood, near Montreal, Canada, and finding the cause of Universalism languishing, officiated regularly at two parishes, preaching three sermons on Sundays, and organizing missions during the week. The work appealed to him so strongly that being urged to remain permanently, he finally consented, and tendered his resignation to his charge in Chicago. His surprise was great when letters of remonstrance poured in on him, for as he expressed it, he "did not know" that he "had raised even a ripple in Woodlawn."

After considerable correspondence, and a successful effort to secure a substitute for the Canadian parishes, he returned to Chicago, and had a right royal welcome from the many members of the church he had left, as well as scores of outsiders who had been attracted to it, but had not yet become affiliated. "The glory of the common-place," was the subject of yesterday morning's sermon, and will be continued on next Sabbath morning. L. J. P.

CHICAGO—Prof. Shaler Matthews, of the Chicago University, took the place of Dr. Thomas; Rev. A. N. Alcott occupied the pulpit of R. A. White, while Jane Addams filled to overflowing All Souls church last Sunday, while the regular occupants of these pulpits were speaking the closing words of the Congress at Nashville. Prof. Frederick Starr led Mr. Jones' Saturday night class in religion, and Miss Amelia Hofer his adult class at the Mexicana.

STREATOR, ILL. The Eclectic Club program for the coming year, the fourth season, is out. This club is an auxiliary of the Church of Goodwill and the program shows the handiwork of Mr. Duncan, Chairman of the Literary Committee. It contains an interesting lay-out of six meetings on "Macbeth," twelve meetings on "Romola" and four meetings on "The Idylls of the King," and eight social occasions. Any of our readers wishing to work on one or more of these lines will do well to ask the secretary, Miss Carrie Hill, of Streator, for a copy.

Books Received.

THE MODERN READER'S BIBLE. Select Masterpieces. The MacMillan Co. $0.50.

DAILY LIGHT AND STRENGTH. Thomas Y. Crowell & Co. $0.75.

THE FALL OF THE SPARROW. By. M. C. Balfour. A. C. McClurg & Co. $1.00.

PERSONAL FRIENDSHIPS OF JESUS. Rev. J. R. Miller, D. D. T. Y. Crowell & Co. $1.00.

POEMS NOW FIRST COLLECTED. By Edmund Clarence Stedman. Houghton, Mifflin & Co. $1.50.

THE PROVIDENTIAL ORDER OF THE WORLD. By Alex. Balmain Bruce, D.D. Charles Scribner & Sons. $2.00.

LETTERS OF EMERSON AND STERLING, WITH A SKETCH OF STERLING'S LIFE. By Edward Waldo Emerson. Houghton, Mifflin & Co. $1.00.

THE EPIC OF PAUL. By Prof. William Cleaver Wilkinson. Funk & Wagnalls Co. $2.00.

Old and New.

Capt. Boycott, who recently died, is responsible for adding a new word to the vocabulary, in the form of both noun and verb. The word was so apt the French adopted it in 1880; and now it appears as "boycotten" in Dutch, "boycottiren" in German, and "biokottirovat" in Russian.

A lady had in her employ an excellent girl, who had one fault—her face was always grimy. Mrs. X, wishing to tell her to wash her face without offending her, at last resorted to strategy. "Do you know, Bridget," she remarked, in a confidential manner, "that if you wash your face every day in hot soap and water it will make you beautiful?" "Will it?" answered the wily Bridget. "Sure it's a wonder ye never tried it, ma'am."

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Several hundred million dollars are annually expended in the support of a sentimental, artificial standard of excellence, having no connection with any question of ethics, its doctrines being mere adaptations to a pretended phenomenon that never occurred. This condition is continued only through the enormous power of widely extended inherited ideas, and (in decreasing numbers and degrees) inherited monomania originating in late three centuries of a doctrinal reign of terror. It is a study of human nature and in that neglected field—in the Safe Side—the underlying motives of much that actuated Paul and the gospel writers are clearly traced: those relating to John the Baptist; the origin of the Fourth Gospel; the Teachings of Christ; and Inertia of Ideas—are of especial interest. The book is printed on best laid paper, cloth binding, 475 pages, 12mo. Price $1.20 delivered prepaid to all points by mail or express.

LETTERS AND REVIEWS.

"The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "in the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity -its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

Send all Orders to ALFRED C. CLARK,

185 Dearborn Street, Chicago, Ill.

62d Thousand.

When an elementary work on electricity has enjoyed an actual sale of over 60,000 copies, you can depend upon it that the information it contains is valuable and correct.

A B C of Electricity

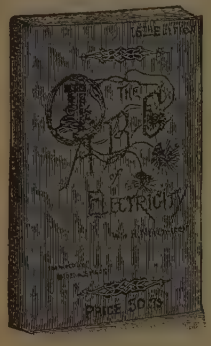
By WILLIAM H. MEADOWCROFT

Endorsed by THOS. A. EDISON

1 Vol., 12mo. Cloth. Illustrated

A PLAIN BOOK FOR PLAIN PEOPLE, ILLUSTRATIVE OF ELECTRIC LIGHTS, DYNAMOS, ETC.

The constant danger to which all are exposed from this subtle, and as yet comparatively unknown fluid, should lead everyone to a perusal of this work which is concise and clear without dealing in the technical terms unintelligible save to electricians. The reading of this work has given inventors valuable ideas.



WHAT THE PRESS SAYS

"Electric science is making magnificent strides and this book fills a useful office in setting forth the features and characters of these advances."—*Brooklyn Times.*

"A clear and comprehensive little treatise."—*N. Y. Sun.*

"The need of such a book has undoubtedly been felt by many . . we predict for it a splendid sale."—*The Age of Steel.*

"A book like this should be largely read."—*N. Y. Herald.*

"The book is well illustrated, and no pains have been spared to make it accurate and reliable throughout."—*Electrical Review.*

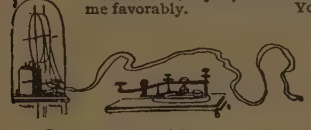
"In simple language the author lays bare the secrets of electrical science and application."—*Electrical World.*

"A vast amount of useful information."—*Washington Post.*

FROM THE LABORATORY OF THOS. A. EDISON, ORANGE, N. J.

DEAR SIR—I have read the MS. of your "A B C of Electricity," and find that the statements you have made therein are correct. Your treatment of the subject, and the arrangement of the matter, have impressed me favorably. Yours truly,

THOS. A. EDISON.



Sent post paid on receipt of 50 cents, or free for one subscription to THE NEW UNITY. Address

ALFRED C. CLARK,
185 Dearborn Street, Chicago.

"Our Heredity From God"

LECTURES ON EVOLUTION

Cloth, $1.75

Of "Our Heredity From God" the following witnesses' testimony is interesting:

Mr. Powell's **Our Heredity from God** was written to demonstrate that evolution is not a materialistic science, or philosophy—that it only enlarges our conception of the universe as the Life and Presence of Infinite Mind, rather than the mere creation of a supernatural being, "who, at a point in eternity, happened to say to himself, 'Let us make something.'" The book has reached the 5th edition, and has been issued at Berlin in a German translation. The President of the Liverpool Philosophical Society used it as his text in his inaugural three years ago, commending it in highest terms.

Liberty and Life is a volume of discourses in a direct familiar style, and full of the new philosophy of the higher life. **Our Heredity** has been used by a large number of church classes and reading circles, invariably giving satisfaction—among others, in the churches of Edward Everett Hale and of Jenkin Lloyd Jones, our Ex-Editor.

Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

ALFRED C. CLARK, Publisher

185-7 Dearborn Street, Chicago

Death as a Friend.

Second Edition.

A new edition of this beautiful little book, uniform in size, type, and style with "The Selfishness of Grief," and others of the series, has just come from the press. **Price, Five Cents.**

The Selfishness of Grief.

Second Edition.

Uniform with "Death as a Friend." "No more helpful treatise of this theme—Death—has come from any pen, than these sermons by Jenkin Lloyd Jones." **Price, Five Cents.**

Sent post-paid on receipt of price by

THE NEW UNITY,
185 Dearborn St., Chicago.

"The People are Hungry"

For just such literature as **THE NEW UNITY** contains," was the expression used by one of our oldest subscribers, a few days since, when in to pay up her subscription. "I always mail my copy to a friend who lives in Peoria, after I have read it." It may be that you know of some person (or a dozen, or a hundred) who are hungry for such literature. If so, send us their names and addresses and we will gladly send them sample copies free.

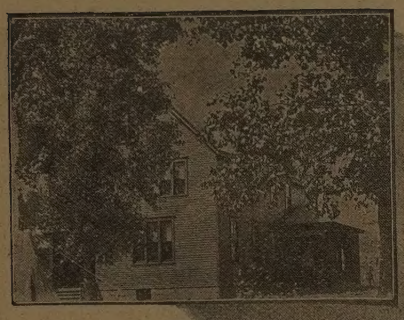
Daily Trains to Colorado, Utah and California.

Commencing at 10 p.m., September 12th, and every night thereafter at the same hour, the Chicago, Milwaukee & St. Paul Railway train will leave the Union Passenger Station (Canal and Adams streets, Chicago) with elegantly equipped Palace Sleeping Cars for Denver and other Colorado points, with through connections at Denver for Salt Lake City, Ogden, San Francisco, and points in Southern California. The route to Denver is via Omaha and Lincoln, Nebraska, and is first class in every respect. All the modern facilities of travel are included in this direct route to Colorado—the Eldorado of the West. The allied lines, composing the route, viz., the Chicago, Milwaukee & St. Paul Railway—Chicago to Omaha—and the Rock Island and Pacific—Omaha to Denver and Colorado Springs—have united to make this the most popular route to all points west of the Missouri river. Sleeping car reservations may be made two weeks in advance by calling at the city ticket office of the Chicago, Milwaukee & St. Paul Railway, No. 95 Adams street, Chicago, or by letter or postal card addressed to C. N. Souther, city ticket agent. Telephone, Main 2190.

"Come forth into the light of things,—
Let Nature be your teacher."

The Hillside Home School, Grounds and Interiors

"Plain Living and High Thinking."



"It is the only school of the kind that I recommend"—FRANCIS W. PARKER, *President of Chicago Normal School.*

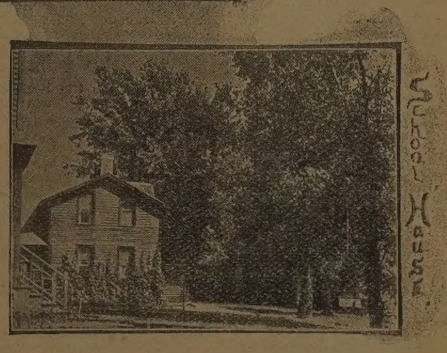
"I cannot say too much in its praise."—JOSEPH W. FIFER, *Ex-Governor of Illinois.*

"I am glad I kept my boy at Hillside so many years."—REV. H. M SIMMONS, *Minneapolis.*

"The ruling influence is character-building."—JUDGE H. T. GILBERT, *Chicago.*

REFERENCES:

JENKIN LLOYD JONES, Chicago.
WM. C. GANNETT, Rochester, N. Y.
AMALIA HOFER, Chicago.
HIRAM W. THOMAS, D.D., Chicago.
Professor L. D. HARVEY, Milwaukee, Wis.
Professor W. D. PARKER, River Falls, Wis.
M. H. LACKERSTEEN, M.D., Chicago.
JENNIE B. MERRILL, Ph. D. Normal College, N. Y. City.
ALFRED C. CLARK, Publisher, Chicago.



The Hillside Home School

Send for Catalogues to Lloyd-Jones Sisters, Hillside, Wis.

30% PROFIT PER ANNUM

is assured, and chance for large further gains offered by the **United States Tunnel, Mining, Milling, Drainage, and Transportation Company,** of Idaho Springs, Colorado. This Company now offers for sale to shrewd investors a limited amount of treasury stock (par value $1.00 per share), at 50 cents on the dollar. All money thus obtained will be applied to the rapid development of the tunnel, erection of mill and smelting machinery, electric light works, etc.

The Company owns (1) the United States Tunnel, secured by U. S. laws, situated in Clear Creek and Gilpin Counties, Colorado. The tunnel begins at Hukill Gulch, half a mile from the town of Idaho Springs (36 miles by railroad from Denver), and runs through Bellevue Mountain, under the rich group of mines at the head of Virginia Canon, across the most productive part of Russell District, through the very heart of Quartz Hill, and into the midst of the best mines of Gunnell and Eureka. The entire distance is three and a quarter miles, and from mouth to terminus the tunnel runs through continuous gold-producing territory, found in true fissure veins. Of the gold-bearing veins directly crossed by the tunnel, 114 have been already developed and patented, and as many more have been discovered and worked. It has already cut two blind lodes, which assay well in gold, and will pay for working. Work on the tunnel was begun in 1895, and has been continued since. 500 feet have been already completed, and a railroad tramway has been laid the full distance. The United States Tunnel is a

TUNNEL THROUGH A GOLD MOUNTAIN

for Bellevue Mountain undoubtedly is the richest gold district in the world.

(2) **Fifteen Mines,** each 1,500 feet on the lode by 150 feet in width, located on the line of the tunnel. Ore rich in gold has already been struck in several of these mines, and the Omaha, Wabash, Big Four, and Gazette are particularly promising. They have each shafts from 15 to 20 feet deep, and the veins thereon are from four to five feet wide, and assay from $7.00 to $21.00 in gold. (3) **The mill site,** consisting of 53 acres of patented ground, immediately adjoining the town of Idaho Springs, and close to the Colorado Central Railroad. This site is ample for mills, smelting and all other purposes. (4) **Water privileges** covering the water rights on South Clear and Chicago Creek, giving 200 horse power, sufficient for all company purposes.

The objects of the Company are: (1) To afford much better facilities for economically working rich mines along the line of the tunnel. (2) To discover, cross cut and work newly discovered lodes. (3) To erect stamps and concentrating mills and smelting works on the Company's mill site for the treatment and reduction of ores, both from the Company's mines and from other mines connected with the tunnel. (4) To furnish electric light, electric and other power to the various mines along the line of the tunnel. (5) To transport to the mines timber, mine supplies and workmen. Working a rich district through a shaft is like making a hole in the roof of a well-filled barn, and by means of a ladder carrying out the wheat, corn, horses, sleds, etc. A tunnel affords an entrance *like a barn door,* and the minerals may be easily extracted by its means.

BETTER THAN KLONDIKE.

None of the numerous Klondike companies now asking for the hard earned savings of the American public have anything more tangible to offer than an expedition sent out to discover claims. We offer

SURELY A SAFE CONSERVATIVE BUSINESS, PERHAPS A BONANZA.

Clear Creek and Gilpin Counties, in Colorado, produced precious metals in the past five years valued at $29,253,635, according to the official statistics, 70% of this being in gold. The United States Tunnel cross cuts mines that produced 45% of this, or $13,500,000.

Instead of working from the surface of the mountain, these mines can conduct all operations from the tunnel at a tremendous saving in expense. Whereas it now costs $8.53 per ton to produce the gold, a careful estimate shows that, worked through the tunnel, it would cost only $4.77 per ton. Of course, the various mines would gladly pay fair royalties to take advantage of this enormous saving.

Professor S. W. Tyler, the celebrated mining engineer of Denver, Colorado, a graduate of the Universities of Goettingen and Freiburg, Germany, in an exhaustive report on the United States Tunnel, gives the following as a conservative estimate of the yearly revenue and profit of the Company, exclusive of the Company's mines:

SAFE AS A GOVERNMENT BOND

Source.	Income.	Profit.
Hauling . . .	$613,200	$306,600
Drainage . . .	50,000	50,000
Power Supply . .	100,000	50,000
Royalties . . .	100,000	100,000
Milling (1,500 tons daily)	821,250	273,750
Total . . .	$1,684,450	$780,350

PRICE 50 CENTS A SHARE IF BOUGHT NOW

which is sufficient to pay an annual dividend of 15% on the par value of stock, or 30% on the present investment. 15% to 30% additional may be confidently expected from the results of working the company's own mines.

RELIABLE, TRUSTWORTHY MANAGEMENT.

The President of the Company is Mr. Edward A. Quintard, the well known President of the Citizens Savings Bank, New York City, and the Directors are E. A. Quintard; F. Baltes, Bank President, New York City; William L. Wood, Cashier Bank of Jamaica, Jamaica, N. Y.; Alexander R. Hart, President Long Island Electric Railway Co., Brooklyn, N. Y.; Juan C. Abel, Publisher of the Nickell Magazine, Boston, Mass.; William E. Lown, President Tidal Oil Co., New York City; James C. Fagan, Idaho Springs, Colorado; Homer A. Hoit, New York City; Charles E. Jackson, banker, Middletown, Conn.

The gentlemen composing the Board of Directors are all men of unquestioned integrity and large business experience in successful ventures, and afford absolute guarantee that the affairs of the Company will be honestly, skilfully, and economically conducted for the benefit of all the stockholders. This Company offers **a safe investment,** with opportunities for large and steadily increasing profits for an indefinite period, and invites the fullest investigation. It is not an untried scheme, but a legitimate, conservative enterprise.

The stock is fully paid and non-assessable, and subject to no further call.

HOW TO SUBSCRIBE. For every two shares you wish to purchase, remit $1 by money order, bank check or draft; thus $5 will buy ten shares, $10 will buy twenty shares, etc. Make all checks and drafts payable to William E. Lown, Treasurer. Stock certificates will be sent you by return mail. Write your name and address very plainly. Prospectus sent on application, but as amount of stock for sale at the present price is strictly limited, it is advisable **not to delay,** but subscribe now. Address the eastern office,

UNITED STATES TUNNEL, MINING, MILLING, DRAINAGE, AND TRANSPORTATION CO.,

35 WALL STREET, NEW YORK CITY.

"BIG FOUR"

THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

COMFORTINGS.

A Book of Selections on

Life and Duty, Death and Immortality.

BY JUDSON FISHER.

These selections are short, tender and devout-voicing the profoundest emotions of the soul.

PRICE, CLOTH, $1.00

Sent postpaid on receipt of price by
THE NEW UNITY,
CHICAGO.

MONON CHICAGO & CINCINNATI LINE C H&D

Best Line
—TO—
Indianapolis, Cincinnati
—AND THE—
South.

CITY TICKET OFFICE:
232 CLARK STREET, - CHICAGO.

NO SEX IN CRIME.

SECOND EDITION.

BY JENKIN LLOYD JONES.

A new edition, uniform in size, type, and style with *A New Help for the Drunkard; Tobacco, the Second Intoxicant; Not Institutions, but Homes*, has just come from the press.

Price, Ten Cents.

"This book deals with one of the most momenteous problems of the present age, namely, the present double standard of morality. We have never perused a more thrilling plea for justice."—*The Arena.*

Sent post-paid on receipt of price by
THE NEW UNITY,
185 Dearborn Street, - - Chicago.

ON THE OUTER RIM.

STUDIES IN

WIDER EVOLUTION.

CLOTH, 50 CENTS.

In this book, the author, Mr. George E. Wright, seeks to carry the evolution theory beyond the point where Darwin rested, tracing the life principle through all material forms, and dealing with psychic phenomena, which, not being understood generally, are relegated to the border-land between science and occultism.

TABLE OF CONTENTS.

1. DAWN.
2. WIDER EVOLUTION.
3. GROWTH OF HUMAN KIND.
4. A CYCLE OF ETERNITY.
5. ORIGIN OF RELIGIONS.
6. THE MAGIC OF NATURE.
7. ILLUSION.
8. REAL OCCULTISM.
9. RELIGION OF THE FUTURE.

The following are brief extracts from a few of the many newspaper reviews of the book:

"In compressing so vast a subject into so small a space the writer has necessarily constructed little more than a skeleton, but the work is an earnest effort to draw attention to what the author esteems must be the line along which the true progress of humanity will be achieved."—*Denver* (Colo.) *News.*

"A delightful study in wider evolution is given in a little volume entitled "On the Outer Rim," by George E. Wright. This writer attempts to give the theories and advancement of the doctrine of evolution, carrying it into development of the soul, and growth of human kind. There are some nine essays, and in the last the author treats of the religion of the future and takes a very broad view, bringing together all the people of the earth and all the religions and sects, and denounces the narrowness of sectarianism. It is well worth reading."—*Indianapolis Sentinel.*

"This a study in the fascinating theory of evolution. It is exceeding well written, and discusses in a pleasant way one of the great problems of the ages."—*New Orleans Picayune.*

"The students of today are inquiring not only into the origin and history of life, but are patiently working out the problems of the birth and growth of mind. In this little book many valuable suggestions are given to the student in evolution in regard to the underlying forces of nature."—*Baltimore American.*

"This book is an effort to condense in popular form some of the results thus obtained, as bearing upon what may be termed the wider evolution; in which is included the mental and psychic, as well as the strictly physical, development of the human race."—*Detroit Tribune.*

"He (the writer) defines occultism as simply the true study of nature, in which there is no supernaturalism, and which eventually leads man to the goal of wisdom and virtue."—*San Jose (Cal.) Herald.*

"Of the nine essays which form the chapters of this interesting work, the two "Origin of Religions," and "Religion of the Future," are most instructive and entertaining. With true and broad-minded eloquence the subject is amplified."—*Boston Globe.*

"Mr. Wright has made an interesting book, full of suggestive thoughts."—*Chicago Tribune.*

"Mr. Wright's definition of the occult is different from the idea conveyed by that much-abused word to the popular mind. At the present stage of evolution we have two distinct quantities, the known and the unknown. The known may be considered as contained within the boundaries of what we call science, the unknown may be classed as occultism."—*New Orleans Times-Democrat.*

ALFRED C. CLARK, PUBLISHER

185 DEARBORN ST., CHICAGO

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall. N. D. Hillis, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d Street.

MEMORIAL CHAPEL (Unitarian), corner Fifty-seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches Sunday afternoons and evenings.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

PEOPLES' CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Avenue and 64th Street. Sunday services 11 A.M. and 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

SINAI CONGREGATION (Jewish) Indiana Avenue and 21st Street. E. G. Hirsch, Minister.

SOCIETY FOR ETHICAL CULTURE, Steinway Hall. W. M Salter, Lecturer.

ST. PAUL'S CHURCH (Universalist), Prairie Avenue and 28th Street. A. J. Canfield, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart Avenue and 65th Street. R. A. White, Minister.

TEMPLE ISRAEL, Memorial Baptist Church, Oakwood Boulevard. I. S. Moses, Minister.

THIRD UNITARIAN CHURCH, Lewis Institute. ——, Minister.

UNITARIAN HEADQUARTERS, and other Activities, 175 Dearborn Street, room 93. Open daily.

UNITY CHURCH (Unitarian), corner of Dearborn Avenue and Walton Place. ——, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park.

To be Content and Happy.

Use "Garland" Stoves and Ranges.

AN OPPORTUNITY FOR HOME SEEKERS

The Florida Land & Lumber Co. owns and controls some 200,000 acres of Land in North Western Florida. We offer very desirable opportunities to those who wish a home in an equable climate at a very reasonable price. These lands are situated in the counties of Holmes, Washington, Jackson and Calhoun, and are known as the West Florida Highlands. Pure freestone Spring-water abounds every where. The Soil is a Sandy Loam, underlaid with clay and limestone, and is especially adapted to the raising of Fruit and Vegetables. Lumber for building purposes is plenty and cheap. Railroad facilities are good and will be greatly increased in the near future. Small colonies will be given especially favorable terms. Call and see us or address,

THE FLORIDA LAND & LUMBER CO.

Room 24, 132 LaSalle Street, CHICAGO

Florida Headquarters—Chipley, Washington Co.

For all expert Dental Operations call on

Dr. J. E. Low

Inventor of Crown and Bridge Work.

(Specialist)

The best work at reasonable prices is always the cheapest.

Room 615, First National Bank Bldg.

164 Dearborn Street

Established 1865.

ILLINOIS CENTRAL

ILLINOIS CENTRAL — MISSISSIPPI CENTRAL VALLEY ROUTE — RAILROAD

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN

DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.

A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

The Reason Why.

It has often been asked; "Why is the Wisconsin Central the most popular route from Chicago and Milwaukee to St. Paul, Minneapolis, Ashland, Hurley, Ironwood, Bessemer, Duluth and Central Wisconsin Points?" The question is easily answered, as it has the finest equipment, makes fast time, and always looks out for the comfort of its patrons. Ask your ticket agent. He can give you full information and sell you a ticket, via the Wisconsin Central Lines.

JAS. C. POND, Gen. Pass. Agt., Milwaukee, Wis.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO

CLUBBING LIST.

We can furnish subscribers to THE NEW UNITY with other periodicals at a reduction from publishers' rates. A few leading ones only are here quoted:

	Reg'l'r Pr.	*Club Pr.*
Atlantic Monthly Magazine,	$4 00	$3 35
Century Magazine,	4 00	3 60
Cosmopolitan,	1 00	95
Current Literature,	3 00	2 60
Forum,	3 00	2 75
Harper's Bazar,	4 00	3 35
Harper's Magazine,	4 00	3 15
Harper's Round Table,	2 00	1 65
Harper's Weekly,	4 00	3 35
The Independent,	3 00	2 60
Leslie's Weekly,	4 00	3 35
McClure's Magazine,	1 00	90
Nation,	3 00	2 85
North American Review,	5 00	4 25
Popular Science Monthly,	5 00	4 60
Review of Reviews,	2 50	2 50
St. Nicholas Magazine,	3 00	2 65
Scribner's Magazine,	3 00	2 60
Sunday School Times,	1 50	1 15
Youth's Companion,		
New Subscriptions	1 75	1 40
Renewals,	1 75	1 75
The Homiletic Review,	3 00	2 40
The Literary Digest,	3 00	2 40

Rates for publications not named above will be furnished on application. Address

ALFRED C. CLARK Publisher,

185-187 Dearborn St., Chicago.

FROM DIFFERENT POINTS OF VIEW.

Of this book one English reviewer says:

"Though a book of only 211 pages, *in it there is food for the mind, adapted to every phase of human thought.*"

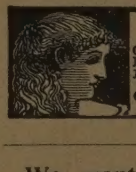
Another reviewer says:

"We heartily and confidently commend this book as promoting *a bold, comprehensive, affirmative Christianity of a thoroughly practical and social nature.*"

PRICE, 50 CENTS.

Swedenborg Publishing Association,

GERMANTOWN, PA.



PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

We want agents, ladies or gentlemen, girls or boys, to work for THE NEW UNITY and other publications. No experience necessary, Address Alfred C. Clark, 185-187 Dearborn Street, Chicago.